

# Theſaurus Eccleſiæ:

that is,

*The treaſure of the Church con-  
ſiſting of the perpetuall interceſſion and moſt  
holy praier of Chriſt, ſet forth in the 17. chap-  
ter of the Goſpel by S. Iohn:*

*Which in this treatiſe is plainly interpreted, with ne-  
ceſſarie doctrines enlarged, and fit appli-  
cations enforced.*

1. Iohn, 2. 1, 2.

*If any man ſinne, we haue an aduocate with the fa-  
ther, Ieſus Chriſt the righteous, and he is the pro-  
pitiatiſon for our finnes, &c.*



Printed by IOHN LEGAT, Printer to the  
Vniuerſitie of Cambridge,  
1604.

*And are to be ſold at the ſigne of the Crowne in  
Pauls Churchyard, by Simon Waterſon.*

170



# TO THE RIGHT

*honorable the Lord Tho-*

*mas Howard, Earle of Suffolck, Baron of  
walden, Knight of the honorable order of  
the garter, Lord high Chamberlaine to  
the kings most excellent Maiesty,  
and of his most honorable  
pruie Counsell.*



It is an vsuall thing (Right  
honourable) for subiects  
to imitate their prince, &  
for inferiours to con-  
forme themselues to the

example of great persons: as Abimeleck  
said to his soldiers: *what ye haue seene* Iud. 9. 48.

*me doe, make hast and doe the like:* for as

Ambrose saith, *amplius proficitur exem-* lib. 2. de virginib.

*plo; nec difficile redditur quod iam fasti-*

*est, & vtile, quod probatum: men profite*

*much by examples, for neither seemes*

*that hard, which is done before, nor vn-*

*profitable that is tried by others:*

Thus should we all set before our eies

## The Epistle

the example of our master Christ, and tread in his holy steppes: *I haue giuen you an example* saith our blessed sauiour Iohn 13. 15. this it is to run after the sa- uour of his ointment, to followe his sweete example. As Aarons ointment ranne down from his head to the skirres of his cloathing: so Christs holy vestures are from him as our head disperfed a- mong his members: therefore Christ vouchsafeth to call his faithfull seruants his fellowes or partners. Psal. 45. 7. be- cause they partake of his goodnes, and sa- uour of his vertues.

Heere then is set forth vnto vs in this treatise the example of Christ praying: that we should therein be like our hea- uenly master, to be occupied in earnest and faithfull praier: wherein in particu- lar diuerse profitable points are to be obserued.

I We are taught how necessary a thing it is to be suters vnto God by prai- er: for if Christ praied, who in respect of himselfe needed not to pray, but for  
our

Cantic. 1. 2.

Psal 134.

### Dedicatory.

our example : who neither wanted any grace to pray for, nor yet had any imperfection to pray against, if he notwithstanding praied for vs, much more haue we cause to pray for our selues, both to receiue graces, which we haue not, and to be released of the euills which we haue. Ambrose saith well : quid pro tua salute facere oportet, quando pro te, Christus in oratione praeuertat? *what should we doe for our selues seeing Christ watched for vs all night in praier? wherefore as the saying is, it is more necessary for vs to pray then to breath.* Lib. 5. in Luc.

II We learne also by this holy prayer of our sauiour, which was fulfilled in euery part thereof, how effectually the prayers and teares of the faithfull are : *what soeuer they desire* (saith our sauiour) *shall be giuen them of my heauenly father* Math. 18. 19. *vim faciebat precum tuarū fidelis ambitio : the faithfull ambition of thy prayers did as it were force God : saith Hierome Alexander said to Antipater, that made great complaint* Ad Celantium.

## The Epistle

plaints of his mother : *knowest thou not that she with one teare will blot out all thy complaints* : much more auaylable with God are the teares of his seruants, which as precious liquor he preferueth in his bottles.

Psalm. 2.

Luk. 22. 37.

2. Thes. 5. 17.

Ambr de obit.

Theodosii.

Xen. lib. 1. de Cy-  
ri. institut.

III In that our Sauionr praied often, and continued in praier, it teacheth, that we also should therein be daily exercised, and as the Apostle saith, *pray continually*: quia semper accipis semper inuoca : *because thou hadst need alwaies to receaue, alwaies pray* ; Xenophon writeth of Cyrus, that would neither dine nor sup, *πρὶν ἰσρώσας* before he had swett; neither should we eate or drinke before we had shed teares vnto God.

IV Christ when he praied, was wholly intent and fixed vpon that holy action : so should our thoughtes be setled in prayer, that then most of all men should follow the wise mans counsell, *so keepe our hart with all diligence that we shew our selues in praier not λογίζυμε but φιλολόγυμε* as Zeno said of his schollers,  
not

From 4. 23.

## Dedicatory.

not bablers of words, but vtterers of mat-  
ters: Hierome found this to be his infirmi-  
tie, that oftentimes in my praier saith he,  
aut per porticus deambulo, aut de tænore <sup>adute Luciferian</sup>  
computo: *I thinke I am walking on the  
streates, or accounting my money*: so it is  
an easy matter for the thoughts to roue  
in praier, which we are taught to settle  
by Christes example.

V Our blessed sauiour had therefore  
free recourse to praier, because he was of  
an holy and innocent life: soe if we would  
haue our praiers heard, we must lift vp  
pure hands as the Apostle saith 1.Tim.2.8.  
Basilo saith well: *that the presence of an  
honest life doth make our praiers to haue*  
*a loud sound.* ἵνα ὁ δούλος  
παύσιμα μυσ-  
τησίων ὁσιω-  
ταθῇ.

VI Our sauiour also by his example  
teacheth vs for what things we should  
cheifely pray: not for temporall, but spi-  
rituall blessings: as v. 17. he saith *sanctifie  
them with thy truth*: Salomon, because <sup>1:king.7</sup>  
he asked wisdom rather then honour  
or riches, pleased god, and receiued them  
all, euen those temporall things. which  
he

## The epistle

ad Cresphont.

ο πιστευων ταυτα  
καλει παρ' χρι  
στου.

Mark. ii 34.

ορθη συνις ηστι  
αφοβη.

he had not asked : Hierom saith well : *auarus sum ad accipienda beneficia, quanto plus bibero, tanto plus sitio : we should be euen couetous of spirituall blessings : & the more we drinke, the more to thirst,* for he that craueth temporall blessings, often asketh them to his owne hurt : as he *that is sick of a fever, as one saith, craueth for wine.*

VII Lastly our Sauour praieth confidently v. 24. father I will: soe hath he taught vs to pray without doubting : *whatsoeuer you desire belecue you shall haue it and it shall be done vnto you :* we should not be discouraged, though at the first one request be not granted. Deus differt desiderium, non auferit : *God differeth our desire he dissolueth it not :* Bias that heathen philosopher could say, that *a good conscience is without feare :* soe should our conscience in praier be free from fearefull doubting.

Thus this example of our Sauour as a rich store-house affordeth infinite treasure, and as a bundle of mirrh sendeth forth

*Dedicatory.*

forth a most fragrant smell. This Christian  
an exercise, is the supporter of princes,  
the sheild of defence for nobles, the ha-  
uē of rest for all : This maketh honou-  
rable persons truly noble indeed, when  
they acknowledge him, by whome they  
are innobled: and indeed the greater the  
affaires of state are, wherein your hono-  
urs are imployed, the more need haue  
your honours of spirituall direction : as  
Daniel that great Regent vsed to pray  
thrice in the day. Herein his Christian  
maiestie, imirating the diuine and highest  
maiestie may be an example to all both  
honorable and interior subiectes, who as  
he practiseth in his royall person, soe pre-  
scribeth to his princely sonne *to pray of-*  
*ten*, and in what manner, and for what  
things to pray. And indeed what can be  
more honourable then to talke with the  
most high? what more comfortable, then  
for God to speake to our hartes? for  
when we *drame* neere vnto God by prai-  
er, he draweth neare vnto vs, and as one  
saith : *a pure praiser is Gods temple* : *lucta-*

*Luc. 11. 22.*

*ὁ ὁσὸς καθαρὸς  
θεοῦ ἵκος.*

*The epistle Dedicatory.*

Lib. 2. de Genes.  
cap.

re ergo cum deo sicut Iacob, ut ipse se  
gaudeat superari: *Strive therefore with  
God in praier* (as Augustine saith) with  
Iacob, that he may ioy to be overcome.

This treatise I haue beene bould to  
present to your honour, and to make  
you the honourable patron of these my  
poore trauailes: beeing moued there-  
vnto both in respect of that dutie which  
I owe in generall for your noble affecti-  
on & true loue to the vniuersity of Cam-  
bridge whereof I was once a member, &  
euer remaine a welwiller, and in particu-  
lar for your honorable fauour to a bro-  
ther in law of mine, your honours ser-  
uant: I say no more at this time, then to  
wish vnto you encrease of true honour  
and loue of the truth in earth, and after-  
ward cuerlasting honour and an endlesse  
reward of your faith in heauen.

Your honours readie to be  
commanded in the Lord.

Andrew VVillet.



# TO THE CHRISTIAN Reader.



*As every action of Christ is for our instruction, so especially his earnest supplications made in the daies of his flesh, are for our edification: And as our blessed sauiour came into this world annointed to be our king, our prophet, and preist, so accordingly hereunto all his principall actions were sorted out: in his holy workes & miracles, he shewed his diuine power as a king, in his heauenty sermons, he made knowne his diuine wisdom as our prophet: and in his prayers he testified his diuine loue as a mercifull high preist.*

*Three of Christs prayers are especially commended unto vs: that at Lazarus graue, the other in the garden before his passion, this in the 17. of Iohn, as a preparation thereunto: the first made with signes*

*Ioh. 11.  
Math. 26.*

## To the Reader.

*fighes and grones, the second with dropes of blood and teares, the third with great zeale and affection: the first shewing commiseration, the second making a way to our redemption, the third the fruite of his mediation.*

*In three things this praier of Christ differeth from the requestes of his members: first in respect of the person that praieith, secondly in the manner of the praier, thirdly in the matter prayed for: the first was with authoritie, he praieith as our mediator both God and man, the second was with all sanctitie, whereas we can not tell how to pray as we ought. Rom. 8. 16. the third with great efficacy: the force of this praier continueth to the end of the world, whereas our praiers are weake, and had need often to be iterated and repeated, and therefore the Apostle biddeth vs pray without ceasing.*

*1. Thess. 5. 17.*

*Three principall benefits are conferred upon vs by this praier 1. our protection from euil and danger: keepe them from euil v. 15. 2. the collation or bestowing of all*

## To the Reader.

all spirituall grace: sanctifie them with  
thy truth v. 17. 3. the impetration or ob-  
tayning of our seuerall praier and re-  
questes: in the first Christ stretcheth forth  
his hand as to Peter, to helpe vs that we  
sinke not: in the second he looketh vpon vs  
with the eyes of mercie as vpon the same  
Peter, to giue vs his grace: in the third  
his eares are open to heare vs, as they were  
at the crie of blind Bartimeus.

Math. 14. 31.

Luk. 22. 61.

Mar. 10. 49.

Salomon hauing built God an house, 1. King. 8.  
did dedicate it by his praier vnto God: here  
a greater then Salomon, by praier better  
then Salomons, doth consecrate vnto God  
an house more glorious then was Salo-  
mons, the spirituall temple of the church.  
This praier of our Sauour is the founda-  
tion of our praier, the propp and stay of  
our requestes, the very life of our supplica-  
tions vnto God: as Aaron and Hurr held  
vp Moses hands, soe our feeble handes are  
hereby strengthned: it is vnto our praier  
as the fiery chariot and horse to Elias, to  
carrie them vp into heauen: And as the  
eagle beareth vp her young ones vpon her  
wings.

Exod. 17.

2. King. 2.

## To the Reader.

Wings. Denter. 32. 11. for this praier of  
Christ giueth wings vnto our praiers: &  
it is as the censur, wherein the odors of  
our praiers are censured vnto god. Ther-  
fore when we addresse our selues to our  
praiers let vs remember this praier, as  
the Israelites looked vnto the brasen ser-  
pent in the wildernes, and as Stephen saw  
Iesus sitting at the right hand of God: let  
vs lay it vnto in our hart, as the tables of  
stone were kept in the arke, let it be as in-  
cense to be laid alwaies vpon our spiritu-  
all offerings, and as salt, whereby to sea-  
son our sacrifices.

Thus this holy praier of our Sauour, if  
we be in heauines, it will comfort vs, if in  
perill, deliuer vs: if we want any grace it  
will relecue vs: in this life it will giue vs,  
and in the next saue vs: Amen.

Apoc. 8. 3.

Numb. 21. 9.

Act. 7. 56.

Heb. 9. 14.

Leuit. 1. 15.

Leuit. 2. 13.

of  
of  
er-  
ut  
as  
er.  
aw  
let  
of  
in-  
n-  
ia-  
if  
in  
is  
us,

## To the Reader.

wings. Denter. 32. 11. for this praier of Christ giueth wings vnto our praiers: & it is as the censor, wherein the odors of our praiers are censed up vnto god. Therefore when we addresse our selues to our praiers let vs remember this praier, as the Israelites looked up to the brasen serpent in the wildernes, and as Stephen saw Iesus sitting at the right hand of God: let vs lay it up in our hart, as the tables of stone were kept in the arke, let it be as incense to be laid alwaies vpon our spirittuallofferings, and as salt, whereby to season our sacrifices.

Thus this holy praier of our Sauour, if we be in heauines, it will comfort vs, if in perill, deliuer vs: if we want any grace it will releue vs: in this life it will giue vs, and in the next saue vs: Amen.

Apoc. 8. 3.

Numb. 21. 9.

Act. 7. 58.

Heb. 9. 14.

Leuit. 2. 15.

Leuit. 2. 13.

# The Methode or order of the 17. chapter of the Gospel according to S. Iohn.

pag. 1.

request it selfe, *father glorifie thy Sonne, v. 1.*

himselfe, where we haue the

reasons.

1. *a fine*, from the ende, that thy Sonne may glorifie thee. v. 1.
2. *a pari*, from the like: as thou hast giuen him power, &c. v. 2. so giue him glorie: here the power giuen vnto Christ is described by the
3. *a causa meritoria*, from his desert or merit: *I haue glorified thee, v. 4* therefore glorifie me also.
4. *ab aequo*, from the equitie: he asketh but his owne, that glorie which was his before the world was. v. 5.

why he praith for them? because they were

Gods by election: *Thine they were, v. 6.* their vocation they receiued the word, & obedience } Christ by

justification, in that they were giue vnto Christ, for whome he praith, and not for the world. v. 9. 10.

The Chapter containeth the praiser of Christ, whereof there are two parts: he praith for

then present, namely his Apostles: where is shewed

either

what he praith for the world.

1. from their necessity, because Christ should be no more with them.
2. from the effects, that they may haue peace and vniue with another. v. 11. and iue ioy in themselves. v. 13.
3. from the unlike example of Iudas, who fell away, and became the child of perdition. v. 12.
4. from the great benefit they were compassed with many enemies, the world hated them, v. 14. & therefore he praith, that they may be kept in the world. v. 15.

their sanctification may be leue, &c. v. 21. in their perfect v-nion and loue: original cause, their election vnto glorie, v. 22.

ende, that they may be perfect in one, &c. v. 22.

which was afterward to come, v. 20. he praith for

glorification

it selfe, which is described, v. 24. knowledge set forth by the

their sanctification,

co- v. 25. and know-eth not god. v. 25

the reason, because for their sakes Christ did sanctifie himselfe, both by his life and death. v. 19.

sent and feeling of Gods loue, v. 26.





# Certaine fruitfull Medi-

tations vpon the most holy praier of our Sau-  
ior Christ, as it is set forth by S. Iohn,  
in the 17. chapter of that Gospell,  
diuided into certaine  
Lectures.

The first Lecture, declaring the order and me-  
thode of this Chapter, with some speciall  
observations concerning prayer  
in generall.



He prayer of our bles-  
sed Sauour Christ Ie-  
sus in this Chapter cō-  
prehended, is eyther  
concerning his owne  
glorification, from v. 1.  
to verse 6. or as tou-  
ching the confirmation of his Church, ei-  
ther then present, consisting of his Apo-  
stles, & other Disciples, from v. 6. to v. 20.  
or which was afterward to bee called by  
their preaching, from v. 20. to the end.

The summe of Christs prayer is for his  
glorification, which is expresse v. 1. v. 5.  
The reasons which our Sauour vseth for  
this his request, are four, 1. *a fine*, from the  
end, v. 1. *Glorifie thy Sonne, that thy Sonne*

A I also

also may glorifie thee. 2. *à pari*, from the like, v. 2. As thou hast giuen him power ouer all flesh: and as power is giuen vnto him, so also glory belongeth vnto him. 3. *à causa meritoria*, from the meriting or deseruing cause, v. 4. I haue glorified thee on earth, and now glorifie mee: he was worthy of this glory which was due vnto him. 4. *ab aequo*, from the equitie of it: it was his owne glory before the world was.

But before I descend to intreate particularly of this Scripture, or any part thereof, there are three necessarie considerations first to be handled: two of them concerne Christs prayer in particular: first of the *validitie* and *efficacie* thereof; whose force and vertue extendeth to the worlds end: Secondly, of the qualitie and difference betweene Christs prayer and ours, betweene Christs prayer then in the daies of his flesh, and the prayer or intercession of his Mediatorship now. The other point is, of the vse of Praier in generall, namely of the necessitie thereof.

Doctr. 1. 1 First concerning the force and efficacy of our Lords prayer, it is euermore lasting, it is not yet either extinct or slaked, but remaineth still, and shall till the worlds end: for though there are now sixteene hundred

dred yeares well nie, since this praier was vttered by our Sauour, yet the benefite thereof doth extend it selfe vnto this age: for we also, as many as beleue in Christ through the word of the Apostles, are comprehended in this praier, verse 20.

1 Thus the Apostle testifieth, that our Sauour offered vp *in the daies of his flesh, prayers and supplications with strong cries and teares, and was heard, Hebr. 5. 7.* As he was heard in that zealous prayer which hee made in the Garden before his passion, whereof the Apostle there chiefly speaketh; so also he was heard in all other his praiers, *Iohn 11. 42. I know thou hearest me alwaies:* and especially in this praier, which he powreth forth in the behalfe of his vniuersall Church, then being, or which was to come.

2 If *Abels* voice spake after his death: (for by faith yet being dead hee speaketh, *Heb. 11. 5.*) much more doth the voice of Christ in this praier yet speake vnto God, which as the Apostle saith, *speaketh better things then the blond of Abel, Hebr. 12. 24.* If *Abels* voice was heard after his death crying for vengeance, much more Christs voice yet soundeth in the eares of GOD calling for mercie. *Salomons* praier, which

he made at the dedication of the temple, 1. Kin. 8. did consecrate the temple to that holy vse, not during his time, but so long as the temple stood: for thus he praieth, v. 38. *What prayer or supplication soeuer shall be made of any man, &c. and shall stretch forth his hands in this house, heare thou in heauen.* If Salomons prayer did transerre the benefit thereof to the succeeding ages, much more auailable is the power of Christ.

Plutarc. de  
garrulitat.

3 Then like as the Manna was laid vp in the Arke, though it was of it selfe but as a melting dew, which faded by the heate of the Sunne, yet by Gods blessing endured many hundred yeares: so the voyce of Christ, though it were a transitorie sound, yet it hath a permanent force. The Grecians doe speake much of a certaine place of Olympia, which giueth seuen ecchues or reflexions of one voice, which therefore they call *ἑπταφωνον*, of seuen voyces. But we may woorthily admire this prayer of Christ, which giueth not only seuen or seuentie seuen voices, but cōtinually sounds in the eares of God & reboundeth to vs.

4 For the Preacher saith, *Ecclesiast. 3. 12. I know, that whatsoeuer God doth shall bee for euer:* and the Prophet saith, *Psal. 119. 89. Thy word endureth for euer in heauen.*

This

This prayer therefore proceeding from the sonne of God, must needes be of an euerlasting force, as the Apostle saith, *This man, because he endureth euer, hath an euerlasting priesthood. Hebr. 7. 24.* Wherefore his prayer being an act of his priesthood, is also euerlasting.

5 Wherefore, this is much to the comfort of the Church of God, that this holy prayer of Christ is still in memorie with God: that like as they boldely come into the Princes presence, when their supplication is already offered, and their suit granted; so haue wee through the prayer of Christ bold acceſſe: his prayer maketh a way for our prayers, euen as the arke went before to diuide the waters of Iordan, and the people followed after, *Iosua 3. 14.* so hath Christ our Arke, Altar, Priest, and all, diuided a way for our prayers: he is the doore, and by him also a doore is opened to our prayers, as *Ambrose* well saith vpon these words, *Reue. 4. 1. I looked, and beholde a doore was opened in heauen: apertum est i-gi-tur ostium Ioanni precanti, apertum est Paulo:* In Lnc. ca. 11.  
A doore is opened to Iohn praying, a doore is opened to Paul.

2 Secondly we are to consider first of the difference betweene the prayers of Christ, Doct. 2.

A 3 and

6 *The 1. Lecture vpon the 17. of Iohn.*  
and the praiers of his church: then of the  
diuersity betweene the praiers of Christ in  
the dayes of his flesh, and now in his glori-  
ous maiesty.

Difference  
betwixt the  
praers of  
Christ and  
of his mem-  
bers.

For the first: 1. Christs prayer tendeth  
wholly to the good of his church; he hath  
no neede to pray for himselfe, as neither  
did hee offer vp sacrifice for himselfe, as  
the high Priest did, both for his owne  
sins, and then for the sins of the people,  
*Hebr. 7. 27.* for euen the prayer of Christ  
for his glorification is for the church, that  
they may behold his glorie, *Iohn 17. 24.*  
but the scope & end of our prayers is one-  
ly for the release of our selues.

2. Christs prayer is perfect, without  
any doubting or wauering or any infirmi-  
ty besides: for God is in him well pleased,  
*Mat. 3. 17.* but our praers are imperfect:  
*wee know not what to pray as wee ought, Rom.*  
*8. 26.*

3. Christs praers are meritorious, as  
euerie other worke of his was: *for the lamb*  
*that was killed, is worthie to receiue power.*  
*Reuel. 5. 14.* but our prayers merite not:  
for when wee haue done all, we haue done  
nothing, but which was our duetie to do,  
*Luke 17. 10.*

4. Christ prayeth by himselfe, he nee-  
deth

deth none other to pray by : but our prayers cannot bee accepted without a mediator : yea the Apostle dare not presume to offer thanks vnto God, but through Iesus Christ, *Rom. 1. 8.*

5. The prayer of Christ is the prayer not of a mortall man, but of one that is both God and man, who is inferiour to his father as he is man, but equall as he is God : who prayeth not as an inferiour, when he thus saith : *Father, I will that they which thou hast giuen me, be with mee where I am, verse 24.*

6. Our prayers, because they are weak and imperfect, had neede often to bee renewed : but this prayer of Christ being once made, hath an euermore force : as the Apostle speaketh of the offering of Christ, *with one offering hath he consecrated for euer, them that are sanctified, Hebrews 10. 14.*

Now hauing thus briefly shewed how the prayers of the head and members differ, let vs consider likewise of the difference of Christs prayers: the apostle saith, that *Christ euer liueth to make intercession for vs, Hebr. 7. 25.* But wee must not imagine, that Christ praierh now sitting at the right hand of God, as he did while he

Christ praierh not in heauē now as he did in the earth.

8 The 1. Lecture vpon the 17. of Iohn.

liued in earth: with sighes and groanes as at Lazarus graue, Iohn 11. 38. with cries and teares, as in the garden, Math. 26. 39. sometime lifting vp his eyes, Iohn 17. 1. falling vpon his face, Marke 14. 35. sometime kneeling, Luke 22. 41. We must not thinke that Christ prayeth now after anie such manner, by bowiug the knee, or making intreaty, or offering supplication to his father, as Augustine well saith, that these are the cogitations of carnall men, to imagine, *tanquam in alio loco patrem, in alio filium patri astantem, pro nobis verba facere*, That the father is as it were in one place, the sonne to stand by in another speaking for vs: and the Apostle, saying that Christ in the dayes of his flesh did offer vp prayers and supplications with strong cries, Hebrews 7. 5. sheweth that this manner of prayer vsed by Christ then in the dayes of his humiliation, doth not beseeime him now in the time of his exaltation: and our Sauour himselte saith, *At that daye shall aske in my name: and I say not vnto you, that I will pray vnto the father for you*, Iohn 16. 26. that is, in such manner as he prayed in earth he shal not then neede to pray for vs.

Wherefore to cleare this point: these three waies our Sauior is called our intercessor

Tract. 102.  
in Iohn:



of the efficacie of Christs praier. 9

cessour and mediatour: first, because the Lord for Christs sake, and together with him doth graunt vs all things, *Rom. 8. 3. 2.* and he hath promised, that whatsoeuer we aske the father in his name, he will giue it vs, *Iohn 16. 23.*

Secondly, Christ maketh intercession for vs, *non voce, sed miseratione*, not by his voyce, but in compassion and mercie, in continuall succouring of his members, & relieuing our necessities: and therefore he is called by the Apostle, *a mercifull and a faithfull high Priest*, *Hebr. 2. 17.* that is touched with the feeling of our infirmities, *Hebr. 4. 15.* Wherefore in this sense also, because he alwayes willeth and desireth our good, and doth send continuall succour and reliefe to his members, he is worthily called our Mediator: for his wil and desires and his fathers are all one; & in that the Lord God the father of our Lord Iesus performeth the will and desire of his sonne toward vs: as where he prayeth, *Iohn 17. 24.* *I will that they which thou hast giuen mee bee with me, &c.* herein doth his mediation and intercession consist.

How Christ  
is the Me-  
diatour of  
his church.

Thirdly, the Apostle saith, *He is entred into the heauen to appeare in the sight of God for us, Heb. 9. 24.* The very appearing then  
of

10 *The 1. Lecture, vpon the 17. of Iohn.*

How Christ  
appeareth  
before God  
for vs.

of Christ in his humane flesh before God in the heauens, is his intercession for vs: the presence of his humanitie, the exhibiting of his glorious bodie, the remembrance of his obedience, the force of his passion, is an effectuall mediation with God the Father for vs: there needs no other supplication or request making. This Daniel saw in vision, *one like to the sonne of man come in the heauens &c. and they brought him before the auncient of daies, Daniel 7. 13.* The very approching of Christ to his father, and exhibiting of his flesh in his glorious presence, is our sufficiēt mediation. As the Lord saith concerning the bowe in the cloud, *that I may see it and remember my couenant, Genesis 9. 16.* so the very seeing of this mightie Angell, which is cloathed with a cloud, and the Rainbowe vpon his head, *Reu. 10. 1.* brings to Gods remembrance the euerlasting Couenant made with vs in Christ. To this purpose Gregorie well saith, *Vnigenito filio Deum pro homine interpellare, est apud coeternum patrem seipsum hominem demonstrare*: For the onely begotten sonne to pray unto God for man, is to shew himselfe before his eternall father to bee man.

Lib 22. moral. cap. 13.

This trueth then concerning the manner

of the efficacie of Christs prayer. 11

ner of Christs mediation reprooueth the blind superstition of the papists, who haue these fond speculatiōs, of *Mary* her shewing her breasts to her sonne, & Christ his wounds to his father: these are their words *Securum habes O homo accessum ad Deum, ubi pro te mater stat ante filium, filius ante patrem, mater ostendit filio pectus & uulnera, filius patri latus & vulnera: nulla poterit esse repulsa, ubi tot sunt charitatis insignia: O man, thou hast secure access unto God, where the mother stands before her sonne for thee, the sonne before his father, the mother sheweth her sonne her breasts, the sonne his father his side and wounds, there can be no repulse, where there are so many signes of loue.* These fond conceits and idle imaginatiōs are not becoming the glorious maiestie of Christ: and the Apostle speaketh otherwise, *This man after he had offered one offering for sinnes, sitteth for euer at the right hand of God, Hebr. 10. 12.* He sitteth as partaker of the same maiestie, he slandereth not or kneeleth in token of subiection or humilitie.

In the next place the necessitie of pray- Doct. 3.  
er is to be considered, which our Saviour sheweth, where hee saith, *Matth. 6. 33.* *Seeke first the kingdome of God and the righteousness*

12 The 1. Lecture, vpon the 17. of Iohn.

reconfesse thereof, and all things else shall bee  
ministred vnto you : our principall seeking  
whereof is, 1. by prayer, as *Mat. 7. 7.* *Aske*  
*and it shall be giuen you, seeke and ye shal find:*  
seeking there is asking : this is that *unum*  
*necessariū*, that one necessary thing, which  
Christ commended in *Mary*, *Luke 10. 42.*  
for she was occupied in hearing Christ, &  
in attending vpon him : for what in the  
world can bee more necessarie, then to  
heare God speaking to vs in his word, and  
to speake to him in prayer?

2 *Dauid* held this exercise so necessa-  
rie, that in the morning before all other  
things he preferred prayer, *Psal. 5. 3.* *in the*  
*morning I will direct mee vnto thee, and I will*  
*wait :* hee preferred it before his sleepe,  
*Psalme 119. 148.* *Mine eies preuent the night*  
*watches :* *Dauid* holdeth prayer and pray-  
sing of God so necessary, that he will not  
intermit it, though it cost him his life, *Da-*  
*niel 6. 10.*

3 What is more necessarie for the day of  
battell, then armour? so is prayer a princi-  
pall part of our spirituall armour : as the  
Apostle saith, *Ephes. 6. 13.* *Put on the whole*  
*armour of God, that ye may be able to resist in*  
*the euill day :* and hauing set foorth the di-  
uers parcels of this armor, he addeth this,  
vers. 18.

v. 18. and pray alwayes, with all manner prayer and supplications : what more requisite for the sicke man then medicine ? but the prayer of faithfull saue the sicke, James 5. 15. prayer, it is the haue of the soule, Psal. 116. 7. Returne vnto thy rest O my soule : it is the food of the soule, as Christ said to his disciples, Iohn 4. 32. I haue meate to eate that ye know not of.

4 The reason of this necessitie our Saviour Christ sheweth, Matth. 26. 41. Watch and pray, that ye enter not into temptation : because wee are continually assaulted and tempted of Sathan, wee haue neede also continually to arme our selues with prayer : an other reason Saint Paul giueth; 1. Tim. 4. 5. all things are sanctified by the word of God and praier : thy meate, drink, labour, riches, marriage, are polluted, vnholly, defiled, without prayer.

5 Wherefore the negligence of this Age is to bee condemned that so seldome vse prayer, either privately, or in their families, together with their wiues, children, seruants : when they sit downe at meate, they giue no thanks : being worse in this respect then the oxe and asse, which know their masters cribbe, Eccl. chap. 1. v. 3. When they goe to bed, they do not commend

14 *The 1. Lecture vpon the 17. of Iohn.*

mend themselves vnto God, neither at their rising praise him for their rest : but they rouse themselves as swine out of the strawe : when they goe forth to labour, they call not vpon God for his blessing : but as it is in the psalme : *the voyce of ioy and mirth is in the habitation of the righteous: Psalme 118.* It is knowne where faithfull men dwell, by their praying and singing of Psalmes together : they that do not so, shew that their heart is empty of heavenly thoughts : they make not their treasury in heaven, seeing their heart is not there : they which hope to go to heaven yet send their praier as their agents and forerunners before them : But as Bernard saith, *O-ratio est hominis Deo adherentis affectio: Prayer is the affection or desire of a man, that cleaueth vnto God.* Hierome thus testifieth of himselfe, *Post multas lacrymas & calores inherentes : oculos (mihi deus testis est) interesse videbar agminibus angelorum:* after many teares fastening mine eyes in heaven, I seemed to be present among the companies of Angels.

Ad Eustachium.

*The second Lecture.*

Verf. 1.  
Doctr. 1.

**T**hese things spake Iesus, and lift up his eyes to heauen, &c. this gesture of lifting  
vp

vp the eies in praier, was often vsed by our Sauour, as *Marke 7. 34.* when hee healed the deafe man, *he looking vp to heauen, sighed, Iohn 11. 41.* at the raising vp of *Lazarus, Iesus lift vp his eies, and saide, Father I thank thee :* By this holy gesture of our Sauour we are taught, as to lift vp the eies of our bodie, so to fasten the eies of our soule, vpon God, and to eleuate the meditations of our hearts, that they wander not, neither bee vainely occupied while we pray.

The gesture required in prayer.

This is that which Saint Paul saith, *hee would haue men lift vp pure or holie hands* *corus, 1. Tim. 2. 8.* that is, being holily and purely affected, to lift vp their handes as also their eies: and Saint Iames requireth, *that the praier of a righteous man should bee fervent, Iames 5, 16.* the word is *interpositum*, effectually, that the feare thereof bee not abated or slaked with earthly and worldly thoughts.

Thus praied David, *Psalm 121. I will lift vp my eies vnto the hilles from whence cometh my helpe :* and not his eies onelie were lift vp, but his heart: as hee saith, *Psalm 57. 7. My heart is fixed, my heart is fixed, I will sing and giue praise :* Thus praied Stephen, when he looked stedfastly into heauen,

16 *The 2. Lecture vpon the 17. of Iohn.*  
heauen, and saw Iesus standing at the right  
hand of God, *Acts 7. 56.* Thus were Saint  
Peters affections rauished, when in his pray-  
er hee fell into a traunce, and saw that vi-  
sion of the foure cornerd vessell, &c. *Act.*  
*10. 10.*

3 For looke as the eyes of seruants looke to  
the hand of their masters, so should our eyes  
wait vpon God, *Psalme 123. 2.* as Peter  
biddeth the lame man looke vpon him, *Acts*  
*3. 5.* and he gaue heede vnto them, trusting to  
receiue something of them, verse 6. so we must  
looke and waite vpon GOD in our pray-  
er, from whom wee expect a blessing; our  
eyes must be as Doues eyes, *Cantic. 4. 1.*  
that is not vnconstant, wandering vnsted-  
fast, but simple, sober, chaste, staid.

4 For the Preacher saith, *Ecclesiast. 9. 10.*  
*Whatsoeuer thou doest, pro omni facultate fac:*  
*Do it with all thy power:* therefore when we  
pray, our eyes, our hands, our tongue,  
our heart must all be occupied and attent  
vpon God; and this it is to loue God with  
all our strength, *Luke 10. 27.* when we pray  
vnto him, and worship him with all our  
inward and outward powers.

5 Wherefore, they which pray with wan-  
dering eyes, and wauering thoughts are  
not herein like vnto our Sauiour; the wise  
man



man saith: that the eyes of the foole are in the corners of the world, Prou. 17. 24. but the eyes of the wise are in his head, Eccles. 2. 14. that is, fixed and setled to looke vp vnto God: the wandering of the eyes shew an vnstedfast heart and running thoughts: for death first entreth in by the windowes, Ioel 9.9. And the eyes which are as the windowes of the bodie, do first minister occasion of euill. But like as in other things the husband is a veile of the eyes to the wife, as it was said to Sara, Gen. 20. 16. that is, the eyes and affection of the wife ought to be setled vpon her husband, and his likewise vpon her: so in this spirituall businesse of prayer, heauen and heauenly things should be a veile to our eyes to couer and keepe them, from looking toward or attending vpon any thing else: all worldly thoughts and earthly desires should be chased away from our prayers, as Abraham droue away the birds from his sacrifice, Gen. 15. We all are subiect to this temptation in prayer: I remember Hierome thus complaineth of himselfe: *Creberrimè in oratione mea, aut per porticus deambulo, aut de favore computo: siccine putamus orasse Ionam? sic Daniele?* Oftentimes in my prayer me thinke I am walking

in galleries and porches, or casting of an account and reckoning. Do we thinke that Ionas prayed so, or Daniel?

God Christs  
father, other-  
wise then  
ours.

Father] God is Christs Father after a more excellent manner then he is called our Father: he is the Son of God by nature, *non factus, sed natus*, not made the Sonne of God, but so borne from all eternitie, Prou. 8. 23. *I was set up from everlasting, vers. 25. before the hills, was I begotten.* We are the sonnes of God *facti, non nati*; made, not borne: the Angels are the sonnes of God, so made by priuiledge of their creation, Iob. 1. 6. cap. 38. 7. and Adam also in the same sense is called the sonne of God, Luk. 3. 38. being created in the state of perfection: the faithfull are the sonnes of God, so made by adoption and grace. Rom. 8. 15. *We haue receiued the spirit of adoption, whereby we crie Abba, Father.*

Doct. 2.

From hence then this doctrine is concluded, that Christ praying vnto God and calling him Father, (and he is his Father as he is God) did execute his Mediatorship not onely as he was man, but as he was both God and man.

This Saint Paule testifieth 2. Cor. 5. 19. *God was in Christ, and reconciled the world*

*world to himselfe.* Christ then reconciled the world, wherein consisted the office and worke of the Mediator, not as he was man onely, but as God was in him; that is, as he was God: for God to be in Christ is nothing else, but to shew that Christ is God; as Colos. 2. 9. *In him dwelleth all the fulnesse of the Godhead bodily.* Likewise Heb. 7. 28. *The Law maketh men high Priests which haue infirmitie, but the word of the oath, &c. maketh the Sonne, which is consecrated for euermore:* if Christ be cōsecrated a Priest as he is the Sonne, then as he is God; for the Sonne is God.

A further prooffe and experience hereof, we haue in this Chapter, vers. 24. *Father, I will that they which thou hast given me, be with me where I am, &c.* Christ prayeth not here as an inferiour, but as equall vnto God, as whose will is one with Gods: neuer any humble suppliant would thus pray, *I will this; or I will that.* Againe another example we haue in the dispensation of the law, which was given by the hand of a Mediator, Gal. 3. 19. which most interpreters both old and new do vnderstand of Christ. There are onely two of the ancient Writers that I know, *Theodoret* and *Gennadius*, that expound it of

Moses, and Maister *Beza* of the New. If Christ then did in some sort performe the office of a Mediator before his incarnatiō, he did it then as God: for whether we say he is called a Mediator onely *Propheticē*, prophetically; because he was then designed and appointed to be our Mediator, or that the legall Mediation is one, the Euangelicall (which before his incarnation he entred not into) another; both which I willingly grant, yet neither of these could be affirmed of Christ, without a necessary relation to his diuine Nature.

3.

This also is yet more euidently expressed in that vision of Iohn, *Reu. c. 7. Where the Lambe taketh the booke out of the right hand of him that sate vpon the throne*, which was a worke of the Mediator: *this Lambe stood as though he had bene killed*, (wherby his humilitie is signified) *and he had seuen hornes and seuen eyes, which are the seuen spirits of God, and he was in the midst of the throne*: by which three circumstances of his power, his authoritie in sending the spirit, his sitting in one throne with God, his diuine Nature, is insinuated.

4.

The reason why both natures of God and man must concurre not onely in the constitution, but in the execution of the Media-

Mediatorship, Saint Paul sheweth, Gal. 3. 20. *For a Mediator is not of one, but God is one:* the Mediator then is not God onely, nor man onely; but he must partake of both, and exercise his Mediators office in both.

First then by this doctrine is refuted the opinion of the Papists, who affirme and hold, that Christ exercised the office of his Priesthood and Mediatorship onely as man, not as God: because the Apostle saith, *There is one God and one Mediator between God and man, the man Iesus Christ:* which words as they vrge them, would as well conclude the Mediator not to be God, as not to exercise his Mediatorship as God. And whereas the Apostle saith, the man Iesus Christ, though he say not, God and man Iesus Christ; yet this name Iesus, which signifieth a Sauour, includeth the Godhead also, as the Apostle saith, vers. 3. *God our Sauour.*

Secondly, whereas the Arrians objected, that Christ was inferior and lesse then God, because he that prayeth is lesse then he to whom prayer is made: the answer is readie; that all the parts of the Mediators office, which do betoken seruice or subiectiō vnto God, Christ performed

as man: but the power of the worke, perfection, glorie, he executed as God: though he prayed as man, he could not preuaile by the merit of his prayer, but as both God and man: and as Bernard saith, *ad hunc miseria, ad illum pertinet potentia*: to the manhood belongeth the sufferings and sorrowes of the Mediator, to the Godhead the honor and power: and as Augustine, *Diuina humanitas, humana diuinitas Mediatrix*: his diuine humanity, and humane Diuinitie is the Mediator.

X Pray with  
confidence.

Thirdly, as Christ in his prayer saith Father, so he teacheth vs to pray, *Our Father*, that is, with confidence and full assurance: like as there is no father, which if his child aske him bread, will giue him a stone, Mat. 7. 10. much more will our heauenly Father giue good things to those that aske him. Our Sauour promiseth, that whatsoeuer we desire when we pray, if we beleeue that we shall haue it, it shall be done vnto vs. Mark 11. 24. No maruell then, if when we pray doubtfully and vncertainly, we obtaine not our requests. Therefore when we want any grace, and wold haue any necessitie relieued, let vs go with a chearefull resolution vnto God, as the prodigall sonne did, when he was readie to

to die for hunger: *I will rise* (saith he) *and go to my father, &c.* then shall we find mercie at our heavenly fathers hand, as he did. He will call for *the robe, for the ring, and shoes,* Luk. 15. 22. No good thing will he withhold.

*The houre is come*] Wherby we learne, that before God euery thing is determined, he hath appointed times for euery purpose: and as the glorification of Christ, that is, the manifestation of his glorie, was assigned to this houre and time, which Christ here speaketh, which followed immediatly vpon his passion: so times are limited of God for the comfort and deliuerance of his Church.

Doct. 3.  
The appointment of times is from God.

So the Preacher saith, that *there is a time to euery purpose*, Eccles. 3. 1. and that *God hath made euery thing beautifull in his time*, vers. 11. and *God hath put times and seasons in his owne power*, Act. 1. 7.

Thus our Sauour answered his mother, Ioh. 2. 4. *Mine houre is not yet come*: the same answer he maketh to his kinred, Ioh. 7. 6. *My time is not yet come*: and affirmatiuely, Mat. 26. 45. *Behold, the houre is at hand, and the sonne of man is giuen into the hand of sinners.*

This is signified by that vision of Eze-

chiel, 1. 18. he saw *wheelles full of eyes* shewing thereby, that the motion and gouernment of the world, and the course of times, runneth not by chaunce, but is ordered and directed by Gods al-seeing prouidence. S. Iohn also saw a mightie Angell, which had a rainebow about his head, which is Iesus Christ the Angell of the couenant, who sware by him that li-ueth for euermore, *that there should be no more time*, Reuel. 10. 6. Who then hath the ordering of times, but he that gaue a beginning, and setteth an end of time?

4.

The reason the Psalmist sheweth, Psa. 104. 24. *O Lord, how manifold are thy workes, in wisdom hast thou made them all.* wherfore, because all wisdom is in God, and no man hath instructed him or was his counsellor, Isa. 41. 13. all things must be referred to the prouidence of God. vnlesse then that men could find out a wiser then God, or would take vpon them to teach and instruct him. his counsell and aduice must stand, his rule and gouernement, setting and ordering of times must take place.

5.

First, both the Stoickes and Epicures (which were two of the most famous sects of Philosophers amongst the Gentiles, as

we



we may reade Act. 17. 18.) are confuted: The first whereof did bring in a fatall necessitie, making all things to depend, not vpon the will and prouidence of God, but vpon a certain connexion of causes, to the which the diuine power it selfe should be subiect: like as vaine Astrologers and stargazers do attribute all to their constellations and aspects of starres. But the Scripture teacheth vs, that the Lord doth in heauen and earth whatsoeuer it pleaseth him Psal. 135. 6. he is not forced by, or tyed to any such fatall coniunction of causes.

Against Astrologers.

The Epicures imputed all to Fortune, so do many carnall men, that cannot look into Gods prouidence, as the Preacher speaketh in the person of such, Eccle. 9. 10 Time and chance commeth to all. Ambrose hereof writeth well: *Epicurei putabant nihil Deum curare de nobis, & Aristoteles usque ad lunam tantum Dei descendere prouidentiam: sed quis operator negliget operis sui curam? &c.* The Epicures thinke, that God taketh no care of vs: and Aristotle, that Gods prouidence descendeth no lower then the Moone: but what workeman doth cast off the care of his worke? If it be a wrong to rule them, it was a greater to work them: for not to haue made them *nulla iniustitia*,

was no iniustice: *Non curare quod feceris summa inclementia*: Not to care for that thou hast made, is great inclemencie.

We must wait  
the acceptable  
time.

Secondly, this doctrine hath a speciall comfort both to Christs Church in generall, and to euery member thereof in particular: that when the time of mercie and deliuerance is fulfilled, they shal surely see the Lords sauing health. Thus the Church of the Iewes did find refreshing, Psal. 102 13. *Thou wilt arise and haue mercie vpon Sion, for the appointed time is come*: thus Ioseph with patience endured his affliction, vntill his appointed time came, and the counsell of the Lord had tried him, Psal. 105, 18. Thus euery one, whether afflicted in mind, or humbled in bodie, ought patiently to expect the Lords appointed time, to visite them in mercie. How was our Sauour Christ himselfe turmoyled & tossed in this world? he endured hunger, thirst, wearinesse, he was mocked, whipped, tormented, tasted of bitter sorrowes of his soule, and grieuous paines in his bodie, till his time came, that God manifested his kingdome and glorie.

*Glorifie thy sonne, that thy sonne also may glorifie thee*: The glorie of the Sonne redoundeth to the glorie of the Father. Ioh.

5.23. *He that honoureth not the Sonne, honoureth not the Father.* We learne hereby, that whatsoeuer gifts we aske of God, or he in his mercie vouchsafeth to vs, we should vse them to the honor and glorie of God.

Therefore our Sauour teacheth vs to conclude our petitions thus, *For thine is the glorie*, Mat. 6. 13. for we are assured to be heard, when we make the glorie of God the end of that which we ask. *Pro. 3. 9. Honor the Lord with thy riches:* so euery gift beside, either inward or outward, must be referred to the praise of God.

Thus Dauid sheweth how he would behaue himselfe in his kingdome, *Psal. 101. 2. I will walke in the uprightnesse of my heart in the midst of my house, I will set no wicked thing before mine eyes:* as he receiued his authoritie from God, so he vseth it to his glorie.

*Achitophels* counsell and wit was turned to foolishnesse, because he employed it euill, in vpholding rebellious *Abisalom* against his father.

Like as Manna that angelicall food, whē the people did abuse it to couetousnesse, keeping it till the morning, contrary to the commaundement of God, stunke

1.

2.

3.

and was full of wormes. *Exod. 16.20.* so God depriueth them of their gifts that do not vse them well: as the talent was taken from the vnthriftie and vnprofitable seruant, that did not imploy it to his maisters aduantage. *Mat. 25.v 26.*

4. For the Lord will not giue his glory to another. *Isay 42.8.* he wil not suffer that the praise of his giftes should be ascribed to any beside himselfe: and therefore was *Herode* stroken with wormes, because he gaue not the glorie to God. *Act. 12.*

All gifts must  
be vsed to  
Gods glory.

5. By this doctrine they are reprobued, which hauing receiued any grace or gift from God, as knowledge, wit, strength of bodie, riches, honor, do not vse them soberly and vertuously to Gods glorie: as rich men become proud of their riches: they that haue knowledge, are puffed vp: they which haue abundance offend in riot and excesse: and this is the next way to depriue them of that they haue. As also, whē men aske any thing of God to a wrong end, they misse of their desires: as *S. Iames* saith, *Ye aske and haue not, because ye aske amisse, that you might consume it on your lustes*: wherefore if we would obtaine at Gods hands those things which we want, or would haue increased that we haue,

we must simply and vnfainedly intend Gods glory, he will admit no partner, nor deuide his glorie, or share it with any. He therefore that maketh his gifts common, that is, employing them to any other end then to Gods honor, doth pollute his gifts, as *Origene* well saith: *Consuetudine scriptura commune dicitur quod immundum est, consequenter quod sanctum separatū est, &c.* By the use of Scripture that is said to be common which is vncleane, that is holy which is set apart: that which is holy doth onely appertaine to God, and hath no fellowship with any other. *Peccator & immundus multorum est: But the sinner and vncleane person is common to many.* He then which doth not apply his gifts onely to the praise of God, but maketh them common to serue his owne carnall affections, doth pollute and defile them.

### The third Lecture.

*Vers. 2. As thou hast given him power ouer all flesh.*

**T**His is the second reason of our Sauiour his request for his glorification, and it is taken *a pari* from the like: as thou

hast giuen him power ouer all flesh, so also giue him the glory due vnto him, which is an adiunct of this power. Here we haue first the power set forth which is giuen vnto Christ, then the end of his power, *to giue eternall life*; and the meanes directing to this end, which is the knowledge of God and his Christ.

First then, this Scripture sheweth, that all power ouer all men is giue vnto Christ as he is God and man; that vnto his kingdom of power, all flesh is brought in subiection: the very wicked and abiects shall tremble before him, and the mightiest potentates shall stoupe vnto him. This is testified by our Sauour himselfe. *Iohn 5. 27. The father hath giuen him power to execute iudgement in that he is the son of man. Mat. 28. 18. All power is giuen vnto me in heauen and earth. Act. 17. 31. He will iudge the world by that man whom he hath appointed.*

An experience of this great power, we haue Act. 9. when *Saule* breathing out threatnings and slaughter against the Disciples of the Lord, was cast downe to the ground, as he went to *Damascus*, & smitten blind: this power here executed by *Iesus* himselfe, he also exerciseth sometime by his Ministers, as the Angels who smote

*Herode*

*Herode* that killed *James* the brother of *Iohn*, Act. 12. and was a cruell persecutor of Christs Church: by the Apostles, as *Peter* by this power pronounced the sentēce of death against *Ananias* and *Sapphira* for their hypocrisie, Act. 5. and *Paul* smote *Elymas* the forcerer with blindness. Act. 13. 11.

In respect of this great power, our Lord Iesus is said to haue a rod of yron in his hand, and vnder the same the people of the world are as a potters vessell, Psal. 2. 9. And as he that treadeth the wine-presse, with great facilitie doth presse out the grapes: so Christ saith by the Prophet, *Isay* 63. 3. *I haue troden the wine-presse alone, &c. I will tread them in mine anger, and tread them vnder foote in my wrath.*

The reason of this great power committed vnto Christ, the Apostle sheweth Heb. 1. 2. *whom he hath made heire of all things, by whom he also made the worlds:* wherefore it is iust that Christ should inherite that he made, and beare rule ouer the workes of his owne hands, and be Lord ouer his owne creatures: for Christ God and man being but one person, euen his humanity is made partaker of that power which belongeth vnto him as God.

Againe, the Apostle further alleageth out of the 45. Psalme, *Thou hast loued righteousness and hated iniquitie, wherefore God thy God hath annointed thee with the oile of gladnesse aboue thy fellows.* Christ in respect of his perfect obedience and absolute righteousness, euen as he is man, is iudged meete and worthy to be exalted aboue all creatures, and to haue all power committed to him.

The Pope  
not Christs  
Vicar.

First then this doctrine of Christs so-ueraigne power, doth ouerthrow that proud conceit of the Bishop of Rome, who challengeth to be Christs Vicar in earth, and the ministeriall head of his vniuersall Church: it is blasphemy to say that any mortall man can execute this great power of Christ ouer all flesh: Christ saith *all power is giuen vnto me*, it is not giuen to any else, neither will God giue his honor to another: yet the Pope vsurpeth Christs power, to command Angels, to canonize Saints, to open and shut the kingdome of God to whom he list; wherein he sheweth himself to be the prince of pride, and very Antichrist. *S. Paul saith, We will not reioyce of things which are not within our measure, but according to the measure of the line, whereof God hath distributed vnto vs a measure*



sure to attaine vnto you. 2. Cor. 10. 13.  
But the Bishop of Rome doth extend him  
selfe beyond the line of his measure: he  
might content himselfe with his own Di-  
ocesse and go no further. Ambrose saith:  
*Gratia Christiana non contenta est eosdem  
habere limites, quos Roma, &c.* The Chri-  
stian faith is not contained within the same  
bounds that Rome is, &c.

Lib. 3. de  
vocat. gent.  
cap. 6.

Secondly, seeing all power and iudge-  
ment is committed to Christ, who is able  
alone to take vengeance of his enemies,  
let carnall and profane men stand in awe  
of Christ, take heed how they do blas-  
pheme his name, contemne his word, and  
persecute his members: as the Prophet  
exhorteth Kings and Princes, *to serue the  
Lord in feare, to kisse the son,* that is, to ho-  
nor & embrace his name, *lest he be angrie,  
and ye perish out of the way,* Psal. 2. 12.

Thirdly, to the faithfull seruants of  
Christ this doctrine yeeldeth speciall cō-  
fort: that our Lord and Saviour is able to  
defend his Church, to succor his afflicted  
members, and to deliuer them from euer-  
lasting wrath: as it followeth in the same  
place: *If his wrath be suddenly kindled, blef-  
sed are all they that trust in him.* Ambrose  
well saith: *Veni Domine Iesu, sed non iam in*

Ser. 19. in.  
Plal. 119.

*umbra, sed in sole iustitia: si corporis umbra saluauit, quantum conferre poterit alacritas aperta virtutis? Come Lord Iesus, but not now in the shadow, but in the Sunne of righteousness: if the shadow as it were of his bodie saved vs, how much more the cleare brightnesse of his power?*

Doct. 1.

Eternall life  
onely giuen  
to those that  
are giuen to  
Christ.

*That he should giue eternall life to all, that thou hast giuen him ] Besides that generall power which is giuen to Christ ouer all flesh, he doth exercise a peculiar soueraintie toward his Church, in conferring euerlasting saluation vpon his faithfull members. So that from hence we are taught, that eternall life is onely giuen to those that are giuen out of the world to Christ, that is, the elect: so our Sauour saith, Ioh. 6. 39. It is the Fathers will that hath sent me, that of all which he hath giuen me, I should lose nothing, but should raise it up againe at the last day, Ephes. 5. 23. He is the Sauour of his bodie: they then which are not of Christs bodie, haue no part in him, he is not their Sauour, Rom. 8. 30. Whom he predestinated, them also he called: whom he called, them also he iustified: whom he iustified, he also glorified. None then are brought to glorie, but they which are iustified in Christ; none are iustified or called*

called in him, but they which before were predestinate, elected, and chosen of God.

This we see perfourmed in the Apostles of Christ, how he giueth life to those that are giuen him. Mat. 19. 18. *You that haue followed me in the regeneration, shall sit vpon twelue thrones, and iudge the twelue Tribes of Israel, Ioh. 17. 12. Those that thou gauest me haue I kept, and none of them is lost, but the child of perdition: who was giuen vnto Christ, and not giuen; giuen, in respect of his outward vocation, not giuen by eternall election.* 7

Christ herein is worthie of more glorie then Moses, Heb. 3. 3. for Moses could not bring all those that were giuen him out of Egypt into the land of Canaan, nay he could not bring himselfe thither: onely two of 600. thousand, Caleb and Iosua came into the land of promise. Neither could Nehemiah bring all those that came out of the captiuitie, to be true Israelites, nor giue them to God, whom the Lord had giuen out of the hand of their enemies: for amongst them were many hypocrites that were sworne and confederate with Tobiah, that hindred the building of the temple, Nehem. 6. 17. and that married wiues of Ashdod & Ammō,

Moab, &c. like as Iacob saith to Laban, *These twentie yeares haue I bene with thee, thine ewes and goats haue not cast their yong: what soeuer was torne of beasts I made it good my selfe.* Gen. 31. 48. 49. So Christ is a most faithfull shepheard, maketh good vnto his Father al those sheepe which are giuen vnto him: none of them is wanting or perisheth.

4.

Our Sauour himselfe sheweth the reason hereof, where eternall life is onely giuen to those which are appointed of God thereunto, and giuen vnto Christ to be redeemed by him. Mat. 20. 23. *To sit at my right hand and my left is not mine to giue, but it shall be giuen to them, for whom it is prepared of my Father:* that is, Christ is not to giue eternall life, but vnto those that are thereunto ordained of God, Ephes. 1. 5. *Who hath predestinate vs to be adopted through Iesu Christ vnto himselfe:* no more are adopted by Christ, then are predestinate of God: election is the foundation of our vocation & iustification by Christ. Like as the Israelites only passed through the red sea, the Egyptians aduenturing to go the same way were drowned in the waters: so Christ is a way onely to true Israelites, that is, beleeuers, to passe by vnto heauen.

heauen.

First then their error is here confuted, Christ died  
not for all.  
that hold, that Christ died for all men, for  
Turkes, Iewes, vnbeleeuers, for the re-  
probates as well as the elect: this is the o-  
pinion of the Papists, and some Luth-  
rans: whereas Christ vouchsafeth not to  
pray for the world, Ioh. 17. 9. much lesse  
died he for them: if they haue no part in  
his prayer, neither haue they in his sacri-  
fice. Againe, if Christ giue eternall life to  
all those that are giuen him, then none of  
them can perish: then is the election of Election  
certaine.  
God certaine and infallible, none can fall  
away from it: contrarie to the opinion of  
some, that thinke the elect of God may  
become reprobates, contrarie to the Scri-  
pture, Ioh. 13. 1. whom Christ loueth, he  
loueth to the end.

Further, we are taught hereby. so many  
as desire to be made partakers of euerla-  
sting life, to examine themselues, whether  
they be giuen vnto Christ: for whosoeuer  
is not giuen vnto Christ, hath no part in  
saluation, 2. Corin. 13. 5. *Examine your  
selues, know you not, that Iesus Christ is in  
you, except ye be reprobates?* And to be gi-  
uen vnto Christ, is not to be baptised: so  
was Simon Magus, and yet Peter said vn-

to be giuen to  
H. D.

to him: Thou hast no part nor fellowship in this businesse, Act. 8. 21. nor yet sometime to pray: so did the Pharisee, and yet was not iustified, Luk. 18. nor to be an hearer of the word: so was Herode, and yet an hypocrite. Mark. 6. 20. Nor yet doth it suffice to preach the word: for so did Iudas, and yet was the child of perdition. This it is therefore to be giuen vnto Christ, to be separate from the world, and to cleaue vnto Christ by a liuely faith, and to be guided by the spirit of Christ, to be mortified in the flesh, and sanctified in the spirit, as the Apostle saith, Rom. 8. 10. *If Christ be in you, the bodie is dead because of sinne, but the spirit is life for righteousness sake.* They therefore which behold Christ by faith, and leade their life thereafter: who do not onely behold as in a mirror the glorie of God, *but are changed into the same image*, 2. Cor. 3. 18. they are truly giuen vnto Christ, as the Apostle saith of the Macedonians: *They gaue themselves first to the Lord, and after to vs by the will of God:* by their fruitfull workes in relieuing the necessitie of the Church, they did professe themselves the faithfull seruants of Christ, truly giuen vnto him and dedicate to his seruice. Origen saith well:

*Quem-*

*Quemadmodum in corporalibus naturalis quidam attractus inest quibusdam ad alia, ut Magneti ad ferrum, bitumini ad ignem, sic fidei ad diuinam virtutem: As there is in cor-* In Mat. Ho-  
*porall things a naturall attraction, as of the mil. 13.*  
*Loadstone to iron, of brimstone to the fire, so there is of faith to the diuine power. Euen so faith draweth vs, and giueth vs to Christ, and Christ giueth vnto vs eternall life.*

## *The fourth Lecture.*

*Vers. 3. This is life eternall.*

**T**HIS verse sheweth the end, which is eternall life; and the way to the end, the true knowledge of God in Christ: the knowledge of God and of the Mediator that bringeth vs to God, which is Iesus Christ.

First then we do learne, that there is Doctr. 1.  
 an euerlasting state after this life is ended: set forth by these two names. First, it is truly called life, being exempt from all trouble, sorrow, griefe, and calamitie: so that this which we leade in this world is not to be called a life, being full of all miserie and calamitie. Secondly, it is eternal, without any alteration, end, or change: so

is not the state of this world, which is subiect to mutabilitie and mortalitie.

1.  
What things  
make the life  
of man mi-  
terable.

There be then foure things which make this life miserable, Iniquitie, Necessitie, Calamitie and Mortalitie: all these the next life shall free vs from. There shall be no *iniquitie* or sinne any more, Isa. 38.8. That way shall be called holy, the polluted shall not passe by it: there shall be no *necessitie*, as to sow, to plant, to labour, as it was said to Adam, that he should eate his bread in the sweate of his browes: for they shall then rest from all their labours, Reuel. 14. 13. There shall be no *calamities*, no oppression, sorrow, or griefe, Isa. 60. 18. *Violence shall be no more heard in the land*, Reuel. 21. 4. *Neither sorrow, neither crying, neither paine shall be any more*. There shall be no *mortalitie* or mutabilitie, death or sicknesse, Reuel. 21. 8. *there shall be no more death*.

2.

Thus we reade of Lazarus, that being in *Abrahams* bosome (that is in the place of euerlasting rest & refreshing) whether his faith (being the child of faithfull *Abrahā*) brought him: *Lazarus* was there comforted from all the paines & sorrowes which he before in his life endured. *Luke* 16. 25. Again, *Mat.* 17. 2. we haue an excellent repre-



representation of the blessed estate of the Saints after this life : there our Sauior was transfigured in the presence of his Apostles, and his face did shine as the Sunne. *Moses* also and *Elias* talked with him, who were now deliuered from this vale of miserie, and were entred into glorie : for if *Moses* face did so shine when he was yet mortall, that the Israelites were not able to behold him: 2. *Cor.* 3. 7. how much more glorious was he now.

This celestiaall place is that *mountaine of mirth*, and hill of incense, spoken of in the Canticles 4. 5. and *Mons aromatum*, the mountaine of spices, Cantic. 8. 14. This is indeed that land of Canaan that floweth with milke and honie : this is our fathers house, where is bread inough, where with the lost child now returned, we shall haue the best robes giuen vs, and rings put vpo our fingers, *Luke* 15. 22. This is the hauen and rest, where the soules of the righteous after the tempests and stormes of the sea of this world do happily arriue: as it is said in the Psalme, *He bringeth them to the hauen, where they would be*, *Psal.* 107. 30.

The reasons why God prouideth for his eternall life out of the Scripture, are these: first, from Gods iustice, 2. *Thess.* 1. 6. it is a

3.

4.

2707

iust thing with God to recompence tribulation to those that trouble you, *and to you that are troubled, rest.* Secondly, from Gods honour, Mat. 22. 32. *he is not the God of the dead, but of the living*: seeing then that God is God of the faithful departed, they therefore are alieue vnto him, for it were not for the liuing Gods honour to be the God of the dead. Thirdly, from the state and condition of the faithfull, which were of all other most miserable, if in this life onely we haue hope. 1. Corint. 15. 19. Fourthly, from the priuiledge of our profession: we are the holy temples of God which shall not be destroyed. 1. Cor. 3. 17.

5.

Enemies to  
euerlasting  
life confuted.

Wherefore first we reprove the vaine opiniō of the heathen, who were grossely deceiued concerning the state of the soule after this life. The Epicures beleueed no immortalitie, nor yet any being of the soule after death. Of like opiniō were the Sadduces among the Iewes, and the Atheists among vs. The Pithagoreans did thinke that the soules did passe out of one bodie into another, yea into the bodies of brute beastes, such as they were like vnto in condition of life and manne's. The Platonists did hold the immortalitie of the soule, but not of  
the

the bodie. The Peripatetickes and Poets imagined the foules of good men to become starres. None of them beleeued aright concerning the immortalitie both of soule and body, and of eternall life with God. This knowledge we haue from the scriptures, and God reuealed these things to vs by his spirit, 1. Corin. 2. 10. that both our bodies and soules shall be made inheritors of life through Christ, as the Apostle sheweth: *We shall be caught vp with him in the clouds, to meete the Lord in the aire.* 1. Theff. 4. 17.

Bernard doth very well describe the happy state both of our bodies and soules in the kingdome of God, agreeable to this doctrine of Paul: first for the soule he saith: whereas there are three faculties thereof, *rationalis, concupiscibilis, irascibilis*, the reasonable part, the election or will, the affection: *Implebit Deus rationale nostrum luce sapientie, implebit concupiscibile nostrum fonte iustitie, implebit irascibile nostrum summa pace & tranquillitate*: He will replenish our reason with the light of wisdom and knowledge, our electiue facultie with iustice, that it shall desire nothing but what is to be desired, our wrathfull and boyling affection with peace and tranquillitie. Concerning

the bodie, whereas it consisteth of foure elements: *Habebit terra nostra immortalitatem*, Our earthly part shal haue immortality. *Habebit aquum nostrum impassibilitatem*, Our watric part shal be without passion: *Habebit aëreum leuitatem*, Our airie part shall haue agilitie or lightnesse: *Habebit igneum nostrum perfectam pulchritudinem*, Our fiery part shall haue most perfect beantie or glory.

Secondly, the dulnesse of our affections is here to be quickned, and our desire to be inflamed toward the attaining of this happie estate, we should be still groueling vpon the earth, but eleuate our hearts to heauen, and to haue our conuersation in heauen, from whence we looke for our Saniour, Phil. 3. 20. It is recorded by the heathen, that one *Cleombrotus* reading *Plato* his booke of the immortality of the soule, was so rauished with the desire thereof, that presently he cast himselfe into the sea: like master, like scholer; like teaching, like following. But it may be a shame to vs, that hauing so pure doctrine reuealed concerning true eternitie, which they but dreamed of, are not touched with an earnest desire thereof, as *S. Paul* was, who desired to be dissolued, & to be with Christ, Phil. 1. 23. Wherefore the assurance and hope

The desire  
which we  
ought to  
haue to euer-  
lasting life.

hope of euerlasting life, ought to be the chiefe scope of all our studies, the drift of our desires, the marke to aime at, the race to run at, the prize to strue for, the haue, to saile vnto, the pearle to be purchased, the inheritance to be desired, the country to be trauelled vnto: & this is that wherein we ought chiefly to reioyce, *that our names are written in beauen*, Luke 10. 20. thy riches, honour, strength, beautie, wisdom, wife, children, ease, prosperitie, are not to be ioyed in, in comparison of this blessed estate; the which if we earnestly desire now, we shall vndoubtedly possesse then through Iesus Christ, to whom be praise for euer.

*That they know thee to be the onely very God.* Our Sauour saith not, to know thee only to be very God; for if the father only were God, then the Sonne and the holy Ghost should be excluded: but the Father is that onely God, and so is the sonne and the holy Ghost, they all three are but only one very God: as where the Apostle calleth Iesus Christ the onely Lord, *Iude 4.* neither the Father nor the holy Ghost are excluded, for they are all the onely Lord, though they be deuied in person, yet the vnity and essence of the diuine nature and



27701

power is not deuied.

Doct. 2.

Of the necessitie of the knowledge of God.

The knowledge then of God the Father, sonne and holy Ghost is necessary to saluation: the ignorance whereof is sufficient to deprive vnbeleeuers of eternall life.

1.

So the Apostle saith, that they which are without Christ, and without God in this world, are strangers from the promise and from the common-wealth of Israell. Ephes. 2. 12.

2.

Such a one was *Pharao*, who wickedly said: *I know not the Lord, neither will I let Israel go, Exod. 5. 2.* Because he knew not God, the Lord would not vouchsafe to know him, but gaue him ouer to hardnes of heart, and got vnto himself great glory in his destruction and confusion. Thus our Sauiour also testifieth of the Samaritanes, speaking to the woman of Samaria, *Iohn 4. 22. Ye worship that which ye know not, we worship that which we know, for saluation is of the Iewes.* Saluation then is not of them that ignorantly worship they know not what, as the Athenians did, who erected an altar to the vnknowne God, and ignorantly worshipped they knew not whom. Act. 17. 23.

3.

For like as the beasts that had no knowledge

ledge to go vnto *Noahs* Arke, perished in the waters: and as the *Doue*, if she had not knowne the way of returne to the Arke when *Noah* stretched out his hand and tooke her in, had likewise miscaried: and as the *oxe* and *asse* not knowing their masters crib, are like to want their food; so all they which know not God their Creator, are in the high way to destruction, and are barred from life.

The reason hereof *S. Paule* sheweth, *Rom. 10. 13.* *Whosoener shall call vpon the name of the Lord shal be saued: but how shall they cal vpon him on whom they haue not beleeued; how shal they beleue in him on whom they haue not heard?* They then that neither beleue in God, nor pray vnto him, nor worship him, because they know him not, nor haue not heard of him, cannot be saued. Ignorance then and want of knowledge of God, because it is the fountaine of vnbeleefe and prophanenesse, doth iustly exclude from the kingdome of God.

First then if the knowledge of the blessed Trinitie be necessary vnto euerlasting life, we see in what damnable state all heretickes do stand, that beleue not aright in the Trinitie, whether they impugne any

Heretickes  
enemies to  
the Trinitie  
confuted.

2701

one of the three glorious persons, as the Manichees the person of the father, who was the author of the law, which they refuse and reuile him that gaue it, making him the author of euill. The Arrians dishonor the Sonne, affirming him to be vnequall to his Father. The Macedonians blasphemed the holy Ghost, denying him to be God: or whether they are aduersaries to the whole Trinitie, as the Sabelians, which did hold but one person of the godhead: as the Tritheists that do wickedly teach, that there are three Gods as well as three persons.

Against Atheists.

Secondly, all Atheists are here condemned, that beleeue no God at all, such as were *Diagoras* and one *Theodorus* among the heathen. Likewise the Gentiles are reproued, who worshipped those which were not Gods, *Gal. 4. 8.* and brought in a multitude of gods, for they did not acknowledge the onely very God, both worshipping many gods, and those also false gods.

Thirdly, as heresie and prophaneesse condemneth, so also ignorance: for that whosoever knoweth not, nor yet beleeueth aright in the Trinitie, cannot be saved: as our Sauiour Christ saith, *Iohn. 3. 19.*  
this



This is the condemnation, that light is come into the world, and men loued darknesse rather then light. Harken then ye ignorant persons, ye simple men and women, though there were no other matter against you, your owne ignorance & darknesse is sufficient to condemne you: say not, mine innocencie shall saue me, I do hurt to none, I do no wrong, I am harmlesse, &c. For the ignorant person cannot be innocent, seeing by his ignorance and vnbeleefe he dishonoureth God: it is in vaine to say, I dishonour not man, when thou dost dishonour God. Ambrose saith well: *Innocentia & scientia beatum faciunt: Innocencie and knowledge make happie*: if either be wanting, there is no true happines. Wherefore let every one labour for the knowledge of God: parents instruct your children, maisters your seruants, husbands teach your wiues; do not nourish your selues in ignorance, and cast away your soules for want of knowledge.

Ignorance dangerous.

*And whom thou hast sent Iesus Christ*

Doct. 7.

It is not sufficient to saluation to acknowledge God the Creator, yea to confesse one glorious God, and three persons, vnlesse also we beleue in Iesus Christ God and man, the Mediator betweene God

No saluation without faith in Christ.

and man; and so beleeeue in him, that we liue by faith in him.

1. This our Sauior further testifieth: *he that beleeueth not is condemned alreadie, because he beleueth not in the name of the onely begotten Sonne of God, Ioh. 3. 18. And again, ye beleue in God, beleue also in me, Ioh. 14 1. It is not then enough to beleue in God the Almighty and omnipotent Creator, vnlesse also we beleue in Iesus Christ our mercifull Sauior. Saint Iohn accordingly saith: Every spirit that confesseth not Iesus Christ to be come in the flesh, is not of God, 1. Ioh. 3. 3.*

2. Peter is commended for this faith, for confessing Christ the sonne of the liuing God, Mat. 16. 16. And after Thomas had said to Christ, *Thou art my Lord and my God:* Iesus said to him, *Because thou hast seene, thou beleuest, blessed are they that haue not seene and haue beleued,* Ioh. 20. 28. 29. Yea this was the faith of Abraham Ioh. 8. 56. *Abraham* (saith our Sauior) *reioyced to see my day, he saw it and was glad.*

3. So like as when Moses was absent, who was a mediator that went betwene God & his people, the whole host went astray, and committed most grosse Idolatrie, Exod. 32. so and much more are we like to perish,

perish, if we haue not the presence of Christ our Mediator. Moses also said vnto God, when he told them, that he would not go with them, because they were a stiffe-necked people, but he would send onely an Angell before them, Exod. 33. 2. 3. *If thy presence go not with vs, carie vs not hence,* vers. 15. If then the presence of the Mediator was necessarie to conduct them vnto that terrestriall Canaan, much more to the celestiall.

For in Christ onely is the Lord appeased toward vs, Mat. 3. 17. *This is my wel-beloued Sonne in whom I am well pleased.* Without Christ the there is no reconciliation, no peace or attonement with God. Like as princes offended must be dealt with by Mediators, as the cities of Tyrus and Sidon desired peace of Herod by the mediation of Blastus his chamberlaine, Act. 12. 20. so God being displeased with vs for our sinnes, there is no accessse to be had into his presence without Christ the Mediator.

First then all heretikes are condemned that belecue not aright in Iesus Christ, either denying his natures, blaspheming his person, or derogating from his offices. Of the first sort are the Arriās & Paulians,

Diuerse here-  
fies against  
the natures &  
person of  
Christ.

that denie his Godhead: the one saying, that Christ is not equall vnto God: the other, that he took beginning from Mary. The Valentinians denied his humanitie, saying, he tooke nothing of his mother, but passed through her as water through a pipe. The Eutichians also are of this kind, who confound the natures of Christ, and affirme in him the diuine nature only to remaine. Of the second sort are the Nestorians, who make two persons in Christ, one person of God-Christ, another of man-Christ, saying: that Marie was the mother of the man-Christ, not of God-Christ. Of the third ranke were the *Angelici*, so called, because they worshipped Angels, and made them their Mediators: such are the Papists, that pray vnto Saints, and ioyne them with Christ in the office of the Mediatorship: all these acknowledge not Iesus Christ truly, whom God hath sent.

Secondly, we must know, that it is not sufficient to haue a general and superficial knowledge, but liuely and effectuell: such as Saint Paul had, confessing thus of himselfe, Gal. 2.20. *Thus I liue, not I now, but Christ liueth in me: and in that I liue now in the flesh, I liue by faith in the Sonne of God,*  
who

who hath loued me, and ginen himselfe for me. Such a faith and knowledge of Christ then is requisite, whereby the soule liueth vnto God, working alwaies by loue, Gal. 5. 6. For there are two things necessarie to saluation: the inward beleefe of the heart, and the outward confession and demonstration of it, as Saint Paule sheweth, Rom. 10. 10. *With the heart man beleeueth vnto righteousness, with the mouth man confesseth to saluation.* And Saint De Isaacho Ambrose writeth well vpon these words, cap. 8. Cant. 8. 6. *Set me as a seale vpon thine hart, as a signet vpon thine arme: signaculum Christus in corde vt semper diligamus, signaculum de brachio, vt semper operemur, luceat imago eius in confessione nostra, luceat in operibus & factis, vt si fieri possit, tota eius species exprimatur in nobis, &c.* Let Christ be a signet in our heart alwaies to loue him, a bracelet vpon the arme alwaies to be working for him: let his image shine in our faith and confession, let it shine in our workes and actions, that if it be possible, the whole image of Christ may be expressed in vs.

## The fifth Lecture.

*Vers. 4. I haue glorified thee in earth, &c.*

**T**His is the third reason which our Sauour vseth, for the obtaining of his glorification: that because he had glorified his Father in earth, and finished his worke, that his father would glorifie him againe. He reasoneth from the desert to the reward, which are relatiues, that is, haue respect and mutuall relation the one to the other.

That Christ sought the glorie of his father, both himselfe saith it, Ioh. 4. 34. *My meate is, that I may do the will of him that sent me, and finish his worke:* and his Father from heauen approueth the same: for after our Sauour had said: *Father, glorifie thy name,* there came presently a voice from heauen, saying: *I haue both glorified it, and will glorifie it againe,* Ioh. 12. 28. Whereby it is euident, that as God had bene glorified by the heavenly sermons and diuine miracles shewed by Christ in his life, so also he would set foorth his glorie in his blessed death.

Doct. 1.

From hence then we learne, that they  
which

which will be assured to receiue glorie at the hands of God in heauen, must indeuour to set forth his glorie here in earth.

This our Lord promiseth, Reuel. 3. 27.

*To him that ouercometh, will I graunt to sit with me in my throne, euen as I ouercame & sit with my Father in his throne.* He that shall set forth the kingdome of Christ in this world in ouercoming of sinne, and subduing his owne affections, shall be made partaker of Christs kingdome in heauen.

Thus our Sauior saith to his Apostles, Mat. 19. 28. *Verily I say vnto you, that whe the Sonne of man shall sit in the throne of his maiestie, ye which followed me in the regeneration, shall sit upon twelue thrones, and iudge the twelue tribes of Israel.* As they in their regeneration exprest the spirituall kingdome of Christ, so they shall enioy the fellowship of his euerlasting kingdome. Saint Paule doth confirm the same by his owne example, 2. Tim. 4. 8. *I haue fought a good fight, I haue finished my course, I haue kept the faith, from hence forth is laid up for me the crowne of righteousness.*

For like as they that runne in a race and strue for maisteries, obtain a corruptible crowne, 1. Cor. 9. 25. so they which

contend for the Lord, and runne the way of his commaundements, shall receiue an incorruptible crowne. The great king of the Persians hearing out of the Chronicles of the faithfulness of Mordecai, which had reuealed the conspiracie of two of the Kings Eunuches against him, presently said: *What honour and dignitie hath bene giuen to Mordecai for this?* Esth. 6. 3. He thought it vnreasonable that his faithfull seruice should go vnrecompenced. Much more is it iust with God to reward the faithfull seruice of his.

4. So the Apostle saith, *that God the righteous Iudge shall giue him the crown of righteousness*, 2. Timot. 4. 8. This iustice of God is the ground and cause of our reward: which his iustice dependeth not vpon the merit of our workes, or worthinesse of our obedience, but vpon the free and most gracious promise of God in Christ: which his most free and mercifull promise, to fulfill and accomplish to his seruants, it standeth with his stable and inuiolable iustice.

5. First then we see a difference by this doctrine betweene Christ and his members: for thogh Christ our head by the desert and merit of his obedience, is worthy



of all glorie, Reuel. 4. 11. and might thus pleade with his father for his glorificatiō, because he had glorified him: yet the members cannot challenge any thing at the hands of God, for any worthinesse that is in them, but onely for their Mediators sake. *Nehemiah* thus praying, *Remember me, O my God, in goodnesse, according to all that I haue done for this people: Nehem. 5. 19.* requesteth not to be remembred of God because of his faithfulness, but according to the same: his faithfulness is the rule or measure, but Gods mercie is the cause: or elsē where he confesseth, cap. 13. 22. *Remember me o God concerning this, and pardon me according to thy great mercie: but where merit is challenged, there is no mercie but iustice shewed: so that as Bernard well saith, Opera non sunt causa regnandi, sed via regni: Good workes are not the cause of reigning, but the way to the kingdome.*

Man cannot challenge any thing from God by his merits.

Secondly we do learne, that whosoever wil be assured to receiue glory in the kingdome of God, must seeke to glorifie him here. He then that dishonoureth God in this life, how can he looke to receiue honour at the hands of God? Consider this well all ye whom God hath honoured in this life, with riches, authoritie, wit, know-

ledge, take heed that ye rob not God of his glorie, in abusing these gifts to your owne pleasure: as riches to pride and wantonnesse; authoritie, to oppresse or do wrong; wit to deceiue; knowledge, to maintaine error: for they that thus hide their talent, shall haue the reward of the vnthriftie seruant, both to lose the talent, and to be cast themselues into vtter darknesse, Mat. 25. 30. How shall blasphemers that prophane Gods name, drunken and gluttonous persons that make their bel- lies their gods, proud men that make flesh their arme, how shall they escape, or with what faces can they appeare before the throne of Christ, who they haue so much dishonoured? Happie then are they which make Gods glorie the end of their life, the scope of all their actions, as the Apostle saith: *Whether ye eate or drinke, or whatsoeuer ye do else, do all to the glory of God.* 1. Cor. 10. 30. Then, come death, come sicknesse, come hell it selfe, such a one shall not be dismaid, his faithfull seruice shall not be forgotten, the remembrance of his obedience, and testimony of his conscience shall be as the anker-hold of his soule: as the Prophet David saith, Psal. 119. *This I had because I kept thy commandments.*

*I haue finished the worke which thou gauest me to do.* Christ did not onely begin the worke committed vnto him, but did finish and make an end thereof, as he him selfe said vpon the crosse: *Consummatum est*, it is finished, Iohn 19.30.

This Scripture teacheth vs, that it is not sufficient to make a good beginning, or to enter into the professio of Christs seruice, but we must continue & proceed therein, and hold out vnto the end. So our Sauior

Doct. 2.  
Continuance  
to the end.

saith, Math. 24. 13. *He that endureth to the end, shall be saved.* Reu. 2. 26. *He that ouercommeth and keepeth my works to the end, to him will I giue power ouer nations.* What did it profit Herode to reuerence Iohn, and to heare him gladly, and to do many things, and after to cut off his head, Marke 6. or the yong man to haue bene trayned vp in the keeping of the law, and afterward to depart from Christ for the loue he had to his possessions, Marke 10? Therefore Dauid saith, *Teach me thy law, and I will keepe it to the end,* Psal. 119. 23. He wel knew that his constant and enduring seruice should be acceptable vnto God.

1.

2.

Like as he that runneth in a race, vnlesse he hold out to the goale, obtaineth not the price: and therefore S. Paul saith, *I haue fi-*

3.

*nished my course.* 2. Tim. 4. 7. As it auailed not Lots wife to haue gone out of Sodom and after to looke backe, nor yet the Israelites to haue departed out of Egypt, and afterward to long for the fleshpots again: so they shall neuer come to Canaan that are wearie of weldoing, and do as it were runne themselues out of breath before they come to the end of their race.

4. The meanes then whereby we may be strengthened to continue, and make our obedience perfect, are these: first to renounce our owne strength, & to acknowledge all our power and actiuitie to goodness, and our abilitie to proceed to perfection, to be of God, as the Prophet saith, *Isay 26. 12. Thou hast wrought all our works for vs:* and therefore the Church prayeth, *Psal. 68. 28. Thy God hath appointed thy strength: stablish, O Lord, that thou hast wrought in vs.* So shold we pray vnto God to assist vs with his grace, and so vphold vs by his spirit, that we fal not. Secondly, we must take heed, that we rashly enter not into Christs seruice, but do beforehand cast all the perils and daungers that may ensue, as he that buildeth an house will count the cost that it will stand him in. *Luke 14. 28.* This is the cause that many making

making a shew of zeale, hauing not layed a good foundation, are constrained with shame to giue ouer. Thirdly, a continuall circumspection and watchfull care is necessary, that we walke on by feare, alwaies doubting our owne weakenes, and suspecting our strength, as the Apostle sayth: *Let him that standeth take heed lest he fal.* 1. Cor. 10. 12.

Wherefore let vs endeouour to be like our maister Christ, to grow to perfection, and to finish the worke which God hath imposed vppon vs. Many haue good thoughts and spirituall motions, but they do not nourish them: they are as vnripe grapes, or as yntimely fruit. Such are compared to negligent builders, who are next to pullers downe. Prouer. 18. 9. *He that is slouthfull to do his worke, is the brother of a great waster.* Ye are wasters the, not workmen; destroyers, not repairers; pullers downe, not setters vp, that giue ouer in your course, and faint in welldoing.

*Vers. 5. And now glorifie me thou Father with thine owne selfe, with the glorie which I had with thee before the world was.* This is the fourth reason of our Sauour his request for his glorification, and it is taken *ab aquo* from the equitie thereof,

and the right which he had to this glorie, it was his owne from all beginning: so that he prayeth onely for the manifestation of that glory in his whole person of God and man, which was due to his godhead before the world was.

Doct. 3.

From hence then this comfortable doctrine is concluded, that as this great glory of Christ, being due from all eternity to his godhead, was decreed to be manifested also in his humane nature: so likewise the glorie of Christs members, which shall be giuen vnto them in the kingdom of God, was before ordained & appointed in the counsel of God before all worlds.

1. This *Moses* testifieth in the Psal. 90. 2. *Before the mountaines were made, and before thou hadst formed the earth and the world, even from everlasting to everlasting thou art our God.* Thus the *Apostle* witnesseth, *That we were predestinate in Christ to be to the praise of his glorie.* Ephes. 1. 12.
2. This the scriptures testifie of the brethren of Antioch, *that as many as were ordained to eternall life, beleueed.* Act. 15. 48. *S. Paul* also testifieth of *Clement* and other his fellow labourers, *that their names were written in the booke of life,* Phil. 4. 3.
3. Therefore in the Reuelation 4. 6. is the world

world compared to a sea of glasse, because all things are open before God, and he from the beginning did foresee and appoint whatsoever should fall out in the world: as all things in a glasse are conspicuous and euident. Like as Mat. 20. 2. the husbandman agreeth aforehand what to giue to the labourers, before yet they had wrought in the vineyard: so the Lord in Christ appointed saluation to his elect before they had done either good or euil.

The Apostle sheweth the reason hereof, why the Lord according to his gracious purpose hath chosen vs in Christ. Eph. 3. 10. *That the manifold wisdom of God might be made knowne, according to the eternall purpose which he wrought in Christ Iesus our Lord.* As the vnspeakable wisdom of God herein appeareth, so also his infinite loue, in chusing of vs before yet we were: and therefore the Apostle saith, *He hath predestinated vs through Iesus Christ according to the good pleasure of his will, to the praise of the glorie of his grace.* Eph. 16. Gods wisdom then, and his gracious fauour and loue are manifest in the decree of predestination vnto glory.

First then, whereas the same glorie is now giuen vnto Christs whole person, as

4.

5.

Christ merited not for himselfe.

before was due to his godhead. Hereby a certaine erronious opinion of the Papists is confuted, which affirme that Christ merited his owne glorification: for this were to say, that the glory of the godhead could be merited. And againe, all that Christ did he wrought for vs: as he prayed not for himselfe, but for vs: as Iohn 11. 41. *Father I thank thee that thou hast heard me, I know that thou hearest me alwayes, but because of the people that stand by, I said it.* So likewise when a voice was heard from heauē, (whē Christ had said, *Father glorifie thy name*) *I haue glorified it, and will glorifie it againe.* Iesus answered, *this voice came not because of me, but for your sakes.* Iohn 12. 30. Again our Sauour saith, *For their sakes sanctifie I my selfe,* Iohn 17. 19. His precious death and sacrifice, wherein he did offer and sanctifie himselfe vnto God, was wholly for vs. Ambrose saith, *Non sua emerenda gratia, sed nostra eruditionis causa ieiunauit:* He fasted not to merite grace for himselfe, but to instruct vs. *Non sui sed nostri causa pauper factus:* He became poore, not for his owne but for our sakes. His birth, life, death, resurrection, were all for our sakes, not to gaine any thing to himselfe, for the glorie of the godhead was due vnto Christ, at the very first



first instance of his incarnation: as the Apostle saith, when he bringeth in *his first begotten Sonne* into the world, he saith: *Let all the Angels of God worship him*, Heb. 1. 6. but the manifestation of this his glorie came afterward. So that where the Scripture saith, Reuel. 4. 11. *Thou art worthie to receiue honor, &c.* it is to be vnderstood, not of the purchasing of any honour which he had not, but of the manifestation thereof: yet to vs, and for our cause, he hath worthily and infinitely merited.

Secondly, seeing the Lord hath appointed a kingdome of glorie for his, this ought to comfort and establish vs against all temptation, as our Sauour saith: *Fear not little flocke, it is your Fathers will to giue you a kingdome*, Luk. 12. And it ought to be our chiefest care to rise vp, grow, and increase in the assurance and vndoubted expectation of this heauenly glorie: that we may at the length be perswaded with Saint Paule, that *neither life nor death, height nor depth, things present, or to come, are able to remoue vs from the loue of God in Christ*, Rom. 8.

## The sixth Lecture.

*Vers. 6. I haue declared thy name to the men which thou hast giuen me out of the world.*

**T**He request of our Sauior being now made for his glorification, he com-meth to make request for his Church: and first for his Apostles and other beleeuers then being, from vers. 6. to vers. 20. where we haue first the preparation to the prayer, vers. 6. to 9. then the petition it selfe for his disciples, that God would keepe them in the world from euill, vers. 9. to vers. 20. In the preparation is set forth the obedience of the Apostles in receiuing& keeping the word of Christ: and the causes thereof: the principall their election, vers. 6. *Thine they were*: the instrumentall meanes, Christs doctrine and preaching, *I haue declared thy name vnto them.*

The declaring of the name of God is nothing else, but the manifesting of the will of God, and publishing of his counsel concerning the saluation of the world by Christ.

First

First then we are taught here, that the word of God is onely effectually declared to those that are giuen vnto Christ out of the world, and are marked vnto saluation: others may heare it, but it is not profitable vnto them.

Doct. 1.

The word of God profitable onely to the elect.

1 Thus the Apostle saith: *If our Gospell be hid, it is hid to those that are lost,* 2. Cor. 4. 3. to them then that are not lost, it cannot be hid.

2 Christ saith to his Apostles, Mat. 13 11. *It is given to you to know the secrets of the kingdome of heauen, but vnto them it is not given.* It appeareth then that the Gospell shall be reuealed vnto, and receiued by all them to whom it is giuen: the rest, (though the word of God be offered vnto them) they shall not haue grace to belceue it: As the Apostles Paule and Barnabas said to the Iewes, Act. 13. 46. *It was necessarie that the word of God should first haue bene spoken vnto you: but seeing you put it from you, and iudge your selues unworthie of eternall life, loe we turne to the Gentiles.*

3 Like as the Manna did not profite those that vsed it not as God commaunded them; for it stunke, and was full of wormes, Exod. 16. 20. and they which lusted after quails died; the flesh being

yet betweene their teeth, Num. 11. 32. so the word of God profiteth not those, which thankfully receiue it not.

4 The reason the Apostle sheweth, Heb. 4. 2. *The word which they heard profited not them, because it was not mixed with faith in those that heard it.* Hereof it is, because *all men haue not faith*, 2. Thes. 3. 2. but only those that are giuen vnto Christ, to such onely is the word of God effectually taught. Like as the bread of the house is onely for the household, as the prodigall child saith: *In my fathers house is bread enough*, Luk. 15. 17. so the word of God is ordained for none but those that are of Gods house, that is, true members of his Church.

The attentive hearing of the word, a marke of our effectuall vocation.

5 Hereby then, as by a most sure mark, euery man may learne to discern of his election, if he haue a desire too, and a delight in the word of God. For like as a man is iudged to be sicke and diseased, when his stomacke cannot brooke nor digest wholesome meates: so the soule of that man cannot be sound, to whom the word of God hath no pleasant tast. But when a man can say with the Prophet Dauid, Psal. 119. 10. *Thy word is sweeter to me then the honie or honie combe.* By this we

we may gather an assured trust, that we are giuen vnto Christ, if we do continue in hauing delight stil, and finding comfort in the word: for otherwise a sicke man may haue some while a rellish of his meat, when there is some intermission of the disease, but it holdeth not long: so is it with them, that haue for a while some tast of the word of God, and afterward fall away. Ambrose saith well vpon those words: *Let him kisse me with the kisses of his mouth: Osculatur nos verbum Dei, quando sensum nostrum spiritus cognitionis illuminat: the word of God doth kisse vs, when the spirit of knowledge doth illuminate our minds.* In Psal. 119.

*Thine they are, and thou gaucst them me, and they haue kept thy word:* ] Thine they are by election, giuen vnto me by their spirituall vocation and calling: they keep thy word, which is the fruite of their sanctification.

The keeping then of the word of God, Doct. 2. is the fruite and effect of our election, not the cause or foundation thereof: therefore we do good workes, because we are elected thereunto: we are not elected because of our good workes.

1 This Saint Paule sheweth, Ephes. 1.  
4. *He hath chosen vs in him, before the foun-*

dation of the world, that we should be holy and without blame before him in love: our holinesse is an effect and consequent of our election in Christ, not a precedent cause thereof.

2 This is exemplified in Esau and Jacob Rom. 9. 11. *Ere the children were borne, when they had done neither good nor euill, that the purpose of God might remain according to election, not by workes, &c.* The Apostle directly noteth, that the election of Jacob depended not vpon his workes, which as yet were not, but onely vpon Gods gracious purpose. Saint Paul confesseth so of himselfe, that he was not called to be an Apostle, or put into Christs seruice, for any thing that God saw to be in him; but *the grace of God was exceeding abundant with faith and love, which is in Christ Iesus*, 1. Tim. 1. 14. and *I was receined to mercie*, vers. 13. And the Apostle ascendeth to the very first originall and beginning of his calling, Reuel. 1. 1. *ἀπο-στολόμενος*, separated (in the eternall counsell of God) to preach the Gospell.

3 The Prophet Ezechiel doth set foorth this truth of Gods free and gracious election by an allegoric, of a child, that in the birth was cast foorth, forlorne, and  
forfaken,

forfaken, the nauell not cut, nor yet washed with water, or swaddled in clowts; but it lay wallowing and tumbling in bloud: the Lord passed by, and had compassion vpon it, tooke it as his owne: so it grew and became comely and beautifull, &c. Ezech. vers. 4. 8. What cause was there in this child, that the Lord should haue respect vnto it? but onely the Lords loue and fauour which he had vnto it: as it followeth, vers. 14. *Thy name was spread abroad among the heathen, because of thy beautie: for it was perfect through my beautie, which I had set vpon thee.* Euen so in vs the Lord saw no cause, why he should elect vs vnto life, onely through his owne mercie he saued vs.

4 Saint Paule sheweth the reason of our free and gracious election, Ephes. 1. 5. *He hath predestinate vs to be adopted through Iesus Christ vnto himselfe, &c. to the praise of the glorie of his grace:* that is, now God onely hath the glorie of our election, when it is imputed wholly to his grace.

5 First then the doctrine of the Papists is confuted, who teach, that men are elected vpon the foresight of their faith and workes: which is flat contrarie to the do-

In 2. Tim.  
cap. 1.

ctrine of the Apostle, Rom. 9. 14. *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercie.* Thus the Church beleued in Ambrose his time: *Dignatione sua olim decreuit Deus peccatores saluos facere, &c. ut neque merito suo, qui saluantur, neque horum per quos vocantur, &c.* God by his owne vouchsafing hath long ago decreed to saue sinners, &c. so that not by the merit of those which are saued, nor of them by whom they are called, but by the grace of God, this gift is conferred.

Secondly, seeing God hath shewed vs so great mercie, as before we were any thing, to decree vs vnto saluation: we hereby should be stirred vp to walke worthis of our vocation, Ephes. 4. 1. and to shew our selues thankfull vnto God againe by liuing vnto his praise.

Doct 3.

*Vers. 7. Now they know, that all things which thou hast giuen me, are of thee.*] From this verse this doctrine is gathered, that it is not possible for any to receiue the word of God, valesse they be perswaded and assured indeed, that it is the word of God, and that he which deliuereth the same, speaketh from God. As here this reason is giuen, why the Apostles receiued the word of God, because they knew that  
Christ



Christ came from God, and that all things which he spake and did were of God.

1. This the Apostle sheweth, 1. Cor. 14. 25. speaking of the power of the word of God: *If all prophetic, and there come in one that beleueneth not, the secrets of his heart are made manifest, and he will fall downe and worship, and say plainly that God is in you indeede.* This perswasion of the hearer that God is in the preacher, doth make the word pierce into his heart, that the secrets thereof are discouered.

2. This appeareth by that confession of Peter, when Christ had said to the twelue, will ye also goe away? Iohn. 6, 67. *Maister, saith he, to whome shall we go, thou hast the words of eternall life.* Peter will not go from Christ, because he beleued, that he was a teacher from God, to shew the way to eternall life. This made Nicodemus come vnto Christ, *because he knew he was a teacher come from God.* Iohn. 3. 2.

3. Like as the embassadour is reuerenced & his message willingly receiued, because he cometh in the name, and with the authoritie of the Prince: so saith S. Paul, we are Ambassadors for Christ, 2. Cor. 5. 20.

4. The reason the Apostle sheweth, Heb. 4. 12. *The word of God is liuely and mightie*

*in operation, and sharper then any two edged sword, and entreth thorough to the deniding of the soule and the spirit: such operation hath the word, whereas it is receiued and acknowledged for the word of God.*

The people are taught, that where the truth is preached, and the word of God manifestly taught, they should receiue it with all reuerence as Gods word: as the Apostle testifieth of the Thessalonians, 1. Thess. 2. 13. *For this cause I thanke my God without ceasing, that when ye receined of vs the word of the preaching of God, ye receined it not as the word of men, but as it is indeed the word of God, which also worketh in you that beleene.*

## *The seventh Lecture.*

*Verse 8. I haue giuen vnto them the word which thou gauest me.*

**I**N this verse our Sauior amplifieth that which in the former verse was more briefly exprest, declaring the obedience of the Apostles in receiuing his doctrine, and his owne faithfulness in giuing vnto them no other words then which he had receiued of his father.

Our

Our Sauour then teacheth all Ministers byh is example, that they should not aduenture to preach any thing to the people but that which they haue receiued from God, and are able to warrant by his word.

Thus the Apostle saith, *Be ye followers of me, as I am of Christ*, 1. Cor. 11. 1. not on-ly for example of life, but also in his do-ctrine! The Apostle will be no further fol-lowed, then he himselfe did tread in the steps of Christ. Againe the Apostle saith, *I certifie you brethren that the Gospel which was preached of me, was not after man.* Gal. 1. 12.

2. Hereof the Apostle giueth himselfe an example, *I haue receined of the Lord that which I haue deliuered vnto you.* Likewise the Prophets preached not to the people, till the word of God came vnto them: as Isay 2. 1. *The word that Isaiah son of Amos saw vpon Iudah and Ierusalem.*

3. Like as when our Sauour fed the peo-ple in the wildernesse, first he himselfe brake the loaves, and then gaue them to the Disciples, and they to the multitude, Iohn 6. so the Lord Christ must first break vnto vs of the bread of life, before we can breake it to you. And like as he that hea-

reth speaketh continually, Prou. 21. 28. A man must first heare the cause before he can giue sentence: so must the Ministers first hearken to God to be instructed by his word, before they deliuer any doctrine to the people.

4. For it is required of such as are disposers, dispensers, and stewards of Gods mysteries, to be faithful, 1. Corin. 4. 2. Like as the embassador of the Prince must deliuer nothing but by warrant and commission of the Prince: so must Ministers do being the Lords embassadors, 2. Cor. 25. 20.

5. They then are reprov'd by this doctrine, that presume to preach the doctrines and commaundements of men in stead of the word of God: as the Pharises in our Sauior Christs time did, Marke 7. 7. and the Pharises of this age the papists do, who in most articles of religion, the doctrine of the Trinitie excepted, do set forth humane inuentions and traditions.

Secondly the Ministers learne, that they should not rashly vtter whatsoeuer at the first sight offereth it selfe, or commeth suddenly into their mind, but examine euery doctrine how it is agreeable to the word of God: to waite vpon God with the prophet Isay, and to heare from him what we should

should crie: as Ambrose saith, *Cum audisset clama, non prius clamauerat quam audiret quod clamare deberet*, Isay 40. in psal. 119. ferm. 2. *he would not cry before he had heard what he should cry.* The people of God also are taught to compare with the scriptures euery doctrine which is brought vnto the, as the Berrhæans did, Act. 17. to receiue the good doctrine as currant coine, to refuse the contrarie as counterfeit stuffe.

Examination  
of doctrines.

*And they haue receiued the.* By this re-  
dines in Christs Disciples to receiue his  
doctrine, we are taught with all cheareful-  
nesse and alacritie to yeeld obedience to  
the word of God.

Doct. 1.  
Gods word is  
chearefully to  
be heard.

1. So the Apostle saith, *Let the word of God dwel in you plenteously*, Col. 3. 16. It can not dwel with vs vlesse we receiue it into the houses and habitations of our hearts. And again, *despise not prophesying*. 1. Thess. 5. 20, that is, contemne not, neither neglect the preaching of the word.

2. Thus the Apostle commendeth the obedience of the Galathians, that they receiued him as an Angel of God, Gal. 4. 14. and consequently his doctrine as angelicall. Such were the Disciples of Antioch, *When they heard the word they were glad, and glorified the word of the Lord*, Act.

13.48. the willing then and chearefull receiving of the word, is a glorifying, a dignifying of it, an ornament and an honour vnto it.

3. Like as he that tasteth the hony or cōb, findeth a pleasantnesse and a delight in it: so the word of God should be sweeter to the spirituall tast, then *the hony or hony-comb*, Psa. 19. 10. And as the thirsty ground waiteth for the raine, and drinketh it in gladly: so should the word of God be heard, as Iob saith, *They waited for me as for the raine*, Iob 29. 23.

4. Christ therefore is with all forwardnes and earnest desire to be heard, *because he hath the words of eternall life*, Iohn 6. 68. We willingly heare men that counsell vs for our worldly profit, much more when for our soules health, and for that the contempt of the Ministers of Christ, redoundeth vnto Christ himselte: *He that heareth you, heareth me: he that despiseth you, despiseth me*, Luke 10. 16.

There are then three sorts of men, that come farre short in the practise of this doctrine: first, they which are contemners & despisers of Gods word, that of an obdurate and wilfull mind refuse to heare vs: such were they that stopped their eares against

against *Stephē*, Act. 7. and that cast off their garments, and threw dust in the aire, while Paul preached, Act. 22. 27. Such are the obstinate popish Recusants at this day. Secondly, there are others that preferre their worldly businesse, as the Gergasenes that because of the losse of their swine, would haue Christ preach no longer among them, Mat. 8. 34. Such are they that coming to faires and markets wil not be spared one halfe houre from their worldly traffick to heare the word of God. Thirdly there is another sort, that come to heare but profit not: such as Ezechiel speaketh of, *They heare thy words but do them not.* Ezech. 33. 31. Neither do these receiue the words of Christ: for though the word pierceth the eare, yet they shut the dore of the heart against it. Wherefore if we wil be the true Disciples of Christ, let vs neither obstinately reiect his words, nor carnally refuse them, nor negligently heare them, but willingly receiue them: that euen as we with a bodily appetite do take our corporall food, so with a spirituall desire we receiue our heauenly sustenance, which doth sustaine our soules, as the other strentheneth our bodies: as Ambrose wel noteth vpon those words of our Sauour,

*Give ye them to eat, lest they faint in the way: Habes Apostolicum cibum, manduca illum, & non deficies: You haue Apostolicke food, eat it, and you shal not faint.*

Doct 3.

Our knowledge of Christ must be certaine.

*They haue knowne verily or surely αληθῶς that I came out from thee.]* To come out from God is all one with that which followeth, to be sent of God, which Christ vttereth of himself, as now our Mediator, the Minister and messenger of God in his humane nature: for as he is God, he was neither sent of God, nor came out fro him into the world. We learne here that our knowledge of Christ must not be wa- uering or vncertaine, but sure and stedfast: the Apostles knew verily, &c.

1. Saint Paul would not haue vs as children to be caried about with euery wind of doctrine, Ephes. 4. 14. but to be rooted and grounded in loue. Ephes. 3. 17.

2. Such constancie was in Iohn Baptist, *Who was not as a reed shaken with the wind,* Mat. 11. 7. that is readie to be ouerturned vpon euery occasion: but he continued stedfast and vnremouable in the confession of Christ, euen vnto death. Saint Paul was so sure of his doctrine, that if an Angel from heauen should preach otherwise, he would hold him accursed, Gal. 1. 8.

3. We



3. We should be in respect of our constant faith as nailes surely fastened, Eccl. 12. 11. and as the pillars of the temple, Reuel. 3. 12. that cannot be remoued.

4. For as God is faithfull and altereth not, and Christ is not yea, and nay, he changeth not, 2. Cor. 1. 18. 19. so the faith of Christ is also certaine, and we ought to be as certaine of it.

5. Two sorts of men are here reprov'd: first, they which suffer themselues to be seduced and corrupted in religion, and do leaue their first faith. Such in Saint Paules time were Philetus and Alexander, 1. Timoth. 1. 20. Phygellus and Hermogenes, 2. Timoth. 1. 15. which turned away from Paule and departed from the faith: such there are in these dayes, that being vnstedfast in faith, & vnserled in iudgement, are caried headlong as with a whirlwind into the downefall of dangerous errors & corrupt doctrines, that fall into schilism, and are infected with popish superstition. Secondly, they are here touched, that although they be not seduced or mis-led into any other beleefe, yet are not resolute and constant in that faith which they professe: but vnto many our redemption by Christ, is as the deliuerance & returne of the Isra-

Against carnal professors

elites from captiuitie, euen as a dreame, Pſal. 126. 1. Or the ſtorie of the Goſpell is vnto many but as a thought or phantaſie, or a tale that is told, Pſal. 90. 9. So I know not how the moſt of the world are in a dead ſleepe: they ſlumber and dreame in Religion, neither being certaine of that they haue, nor yet reſolued againſt that they haue not, and by Gods grace I truſt ſhall neuer haue. Let vs therefore labour to be conſtant, and ſetled, and fully perſwaded in matters of faith, as builded vpon a rocke, that neither the wind of perſecution, waues of temptations, nor the raine of ſtrange doctrines, be able to remoue vs from our foundation. Ambroſe ſaith well: *Similes ſimus Nazaraeis, quorum capilli non deſluebant, & Chriſtus Nazaraeus erat: Let vs be like the Nazarites, whoſe haire did not ſhed, ſuch a Nazarite was Chriſt: that we may perſeuer* vnto the end, and be as Chriſts mother: *multi enim conceperunt Chriſtum, ſed non genuerunt: for many haue conceived Chriſt, but not brought him forth: ſuch are they which fall away from their faith.*

Doct. 4.

*And beleene that thou haſt ſent me]* The Apoſtles wold not ſo readily haue receiued Chriſts words, but that they were perſwaded

ded he came from God: so it is necessarie, that the people shold know and approue the calling of their teachers and Ministers before they can subscribe and giue consent to their doctrine.

1. So the Apostle alleadgeth out of the Prophet: *How beautifull are the feete of those which bring glad tidings of peace, &c?* Rom. 10. 15. before the message be receiued, the messenger must be approued.

2. This perswasion brought Nicodemus to Christ: *We know that thou art a teacher come from God.* And that confession of the Pharisees and Herodians of Christ was true, though vitred by them in deceit and hypocrisie: *We know thou art true, and teacheest the way of God truly.* Mat. 22. 16. A man must first haue a true calling before he can teach truly.

3. Like as Dauid said of Ahimaaz, that came running to bring him newes of Absaloms ouerthrow: *He is a good man and bringeth good tidings,* 2. Sam. 18. 27. so must the minister haue a good and lawful calling, though he be not alwaies (as he should be) a good man, before he can be a publisher of the ioyfull tidings of the Gospell.

4. Our Sauour Christ saith: *Euery plant*

*which my heavenly Father hath not planted shall be rooted out.* Such then as are not set of God into his service, but intrude themselves, can haue no prosperous successe in their callings.

The Minister  
must be assured  
of his calling.

How Ministers are  
ascertained of  
their calling.

5. First the Ministers of God are here taught, that they should haue assurance in themselves of their calling, and the inward testimonie of their conscience, that they are appointed of God to labour in his vineyard; which they may know by these two arguments: first, by their gifts: for they which are deputed to the Lords service, are in some good measure enabled thereunto: as the Apostle saith, 2. Corinth. 3. 6. *God hath made vs able Ministers of the new Testament.* Secondly, by the employment of their gifts: if they carefully and diligently vse those graces wherwith they are endued, to the edifying of Christ his Church: as Saint Paule againe saith: *If I do it willingly (that is, preach the Gospel) I haue a reward.* Ambrose saith: *Voluntarius Minister habet pramium, coactus dispensat obsequium: the willing Minister hath a reward, he that is forced is onely employed and vsed.* So then they which either want gifts to furnish them, or willingness to prouoke them, can neuer be sure of their

their calling, nor secure of any good ensuing effect.

Secondly, the people of God are taught to acknowledge their faithfull and vigilant Pastors to be sent of God, and not to doubt of their lawfull calling, the scale of whose Apostleship and ministerie they find in themselves, in the fruitfull and powerfull effects of the Gospell, wrought in their hearts by the spirit of God. Giue ye not eare then to the Papists or Schismatickes, that would perswade you, that ye haue neither Ministers, Church, nor Sacraments: For as Saint Paule saith: *We need no Epistle of recommendation vnto you, &c. you are our Epistle written in our harts, which is understood and read of all men, in that ye are manifest to be the Epistle of Christ ministred by vs, &c.* The spirituall comfort, increase of knowledge, edifying in the faith, sanctifying in good life, which are wrought daily in your hearts. (that feare God) by the preaching of the word, are euident scales and signs of our calling. But they in whom the word of God worketh not these effects, as they are enemies to their owne saluation, so they are the cause why the glorious ministerie of the Gospell, is blasphemed and daily tradu-

ced, and euill spoken of by the common aduersarie.

## The eighth Lecture.

**N**OW followeth the request it selfe, which our Sauour maketh for his Apostles; wherein we are to consider, first for whom he prayeth: secondly, for what.

Our Sauour prayeth for his Apostles, which first he amplifieth *à disparatis*, frō things diuerse or opposite: *I pray for them, I pray not for the world*, vers. 10. Secondly, he confirmeth the same by certaine reasons: First, from the right and property which God hath in them: *They are thine*: and the reason thereof, because all mine are thine, vers. 11. Secondly, from their fruites and effects, *I am glorified in them*. Thirdly, from their present necessitie: because Christ was no more in the world, he commendeth them to his Father.

Doct. 1.

*Vers. 9. I pray for them, I pray not for the world; but for those which thou hast given me.* By this Scripture it is euident, that

Christ a Mediator onely for the elect.

onely they which are giuen vnto Christ, and elected of God, haue part in the mediation and intercession of Christ,

1. So

1. So the Apostle saith: *He is able perfectly to saue them that come vnto God by him, seeing he euer liueth to make intercession for them,* Heb. 7. 25. He maketh intercession then onely for them, that by him shall be saued.

2. Thus our Sauour prayed for Peter that his faith should not faile, Luk. 22. 32. Thus he prayed for Lazarus: *Father, I thanke thee, that thou hast heard me,* Ioh. 11. 41. Thus still he prayeth for his owne, but for the reprobate world he no where prayeth.

3. Like as Zacharie saw in that heauēly vision two Oliue trees dropping oyle through the pipes into the bowles of the golden candlesticke, Zach. 4. 2. 3. so Christ this Oliue tree doth not conuey his graces vnto any by the vertue of his prayers, which are as the pipes, but to those that belong to the golden candlesticke of his Church. And as the precious oyntment vpon Aarons head, ranne downe vpon his beard, and to the borders of his garments, Psal. 133. 2. so Christ our head giueth influence of grace, and spirit of life onely to his members.

4. For seeing the prayers of Christ are alwaies effectuell, and he is alwaies heard

of his Father: *I know that thou hearest me alwaies*, Ioh. 11. 42. It followeth, that the reprobate haue no part in Christs holy prayers, because they receiue no benefite by them. Christ also is the Sauour of his bodie, Ephes. 5. 23. he guideth it by his grace, and preserueth it vnto saluation. They then which are not of his bodie, haue no interest in his death, nor part in his prayers.

5. First, by this doctrine their errour is discouered, which affirme that Christ died for all men, as well for the reprobate as for the elect; as well for Iudas, as for Peter and Paule: because Saint Iohn saith, that Iesus Christ is the propitiation for the sinnes of the whole world, 1. Ioh. 2. 2.

But seeing that our Sauour vouchsafeth not to comprehend the world in his prayers, much lesse doth he extend vnto them the fruite of his death: he would not offer himselfe to death for those, for whom he offereth not his prayers: neither can they be admitted to his redemption, that are excluded from his intercession. And further, whereas Christ is said to take away the sinnes of the world: here the world onely, that is, the vniuersall companie of the elect, which are taken from  
all

There is a  
world onely  
of the elect  
and faithfull.



all degrees and callings in the world, is to be vnderstood, as where our sauour saith, Iohn 14. 31. *That the world may know that I loue the father*: he meaneth the world of the faithfull: for vnto the rest of the world Christ doth not shew himselfe. Iohn 14. 22. So *Ambrose* well saith, *Est in electis & prescitis specialis quadam vniuersitas, ut de toto mundo totus mundus liberatus, & de omnibus hominibus omnes homines assumpti videantur*: there is in the elect and foreknown a speciall kind of vniuersalitie, that the whole world out of the whole world, and all men fro all men seeme to be taken vnto life.

Secondly it may be doubted, whether herein we are bound to follow this forme and president of Christs praier, to exclude some out of our prayers, and not to remember the wicked in our requests vnto God. I answer that there is a speciall consideration to be had of this prayer which here our Sauour maketh, which in all respects cannot be folowed of vs, nor made a patterne of our prayers: for here our Sauour prayeth as God and man, hauing the perfect foresight & knowledge of euery man, and according to that knowledge he directeth his prayers. In this his prayer, as *Ambrose* saith, *Et advocatus est & index*, Lib. 5. in Luc.

*in altero pietatis officium, in altero inſigne po-  
teſtatis: He is both an advocate and iudge; in  
the one he ſheweth his pietie, in the other his  
power and maiestie.* That prayer rather of

Whether the  
wicked may  
be prayed for

our Sauour is ſet forth herein for our imi-  
tation, which he made vpon the croſſe for  
his enemies: ſo we in charitie and pietie  
ought to pray for all: ſeeing now that gift,  
*διακριτις πνευματος* the diſcerning of ſpi-  
rits, whereof the Apoſtle ſpeaketh 1. Cor.  
12. 10. is ceaſed, by the which S. Peter  
could ſay to *Simō Magus*, thy mony periſh  
with thee. And vnleſſe we did ſee a man  
finne a ſinne vnto death, that is, to ſinne a-  
gainſt the holy Ghoſt, for the which the  
Apoſtle would not haue vs to pray, 1. Iohn  
5. 16. which caſe is very rare, and hard it is  
to ſay, who is guiltie of that ſinne: other-  
wiſe then in theſe caſes, we in Chriſtian  
charitie (which thinketh not euill and ho-  
peth the beſt of all) may pray for the con-  
uerſion of all; yet making a difference,  
preferring alwayes the Church of Chriſt  
in our prayers.

Worldlings  
without the  
compaſſe of  
Chriſts praier

Thirdly, this doctrine giueth vnto  
worldly minded and carnall men a fearful  
caueat, that they looke vnto themſelues,  
and in time turne vnto God: for as yet  
while they are of the world, that is, profane  
perſons,

persons, irreligious, without the feare of God, they are out of Christs protection, and barred from his prayers, and deprived of the vertue and efficacie of his holy mediation. To them therefore be that saying spoken in the Psalme, *Kisse the sonne lest he be angry, and ye perish in the way. Psal. 2. 12.* Kisse the sonne and embrace him by faith, which is the kisses of his mouth, Cantic. 1. 1. and so by Christs powerfull mediation and almightie protection, we shall be preserved from perishing.

*Verse 9. For they are thine, and all mine* Doct. 1. *are thine, and thine are mine.* Hence we learne, that they which are giuen to Christ belong vnto God his Father, & the whole blessed Trinity taketh charge of them, and careth for them.

1. So the Apostle saith, *Ye are Christs, and Christ Gods,* 1. Cor. 3. 23. Al then that is Christs, is also Gods; and as Christ is the head of euery faithfull man, so God is Christs head, 1. Cor. 11. 2.

2. Thus our sauiour saith to his Apostles: *The Father himselfe loueth you, because ye haue loued me, and haue beleeued that I came out from God,* Iohn 16. 27.

3. Like as the father in the parable saith to his sonne, *Thou art euer with me, and all*

*that I haue is thine, Luke 15. 21. So Christ being the heire of all, whatsoeuer his father hath is his, and whatsoeuer he hath is his fathers. Like as Iacob saith concerning the two sonnes of Ioseph, Ephraim & Manasses: They shall be mine, as Reuben and Simeon are mine, Genes. 48. 5. and let my name be named upon them. v. 16. so all the children of Christ are his fathers.*

4. Our sauior sheweth the reason hereof, *that they may be one as we are one, I in them and thou in me, Iohn 17. 22. 23. Because Christ is equall to his Father, and they are one God, of one power, eternitie, wisdom, glorie, therefore all which the sonne hath is the fathers.*

5. First by this doctrine the wicked Arrians are confuted, who made the son of God vnequall and vnlike vnto his father, and their heresie was, that, *fuit tempus quando non fuit filius*, there was a time when the sonne was not: for if all the fathers be the sonnes, and all the sonnes the fathers, as here our sauiour saith, there can be no inequality betweene them; there must be the same power, wisdom, and euerlasting being of them both.

Secondly, the opinion of the Church of Rome is also refelled, which holdeth that

that Christ is not God of himselfe, as the father is, but that he is God with and of his father. Rhemist. annot. Iohn 1. sect. 3.

Christ God of himselfe.

We confesse indeed that Christ is not *αὐτοῦτος* sonne of himselfe, but that he is *αὐτοθεός* God of himselfe is consonant to the scriptures. Iohn 5. 26. *As the father hath life in himselfe, so he hath giuen to the sonne to haue life in himselfe: if the sonne hath life in himselfe, then he is God of himselfe: Vitam in se habet, ut ipsa vita sibi sit ipse: He hath life in himselfe, and he himselfe is life it selfe to himselfe.* It is a principle in diuinitie, that *diuina essentia nec gignit nec gignitur*, *The diuine essence neither begetteth nor is begotten.* It is the person of the son, not the Godhead, that is begotten of his father from all eternitie.

August. tract. 19. in Ioann.

Thirdly, if they onely are Gods that are Christs, their carnall securitie is reprobued, who flatter themselues that they belong vnto God, and hope to be saued though they beleue not in Christ. We see then that it is farre otherwise then some imagine, that euerie man may be saued by that faith and religion which he professeth, and that controuersies about faith are needlesse and superfluous. Our Sauior saith, *he that honoureth not the sonne, honou-*

No access to  
God without  
Christ.

*reth not the father, Iohn 5. 23. Whosoever then beleueth not aright in the sonne, neither careth to know him, and walke in his wayes, hath no part in God, neither can enter into life. It is therefore a vaine persuasion which they haue of saluation, that thinke to come to God without Christ. The heauens cannot be scaled without a ladder, nor entrance into the house but by the doore: Christ is the doore and the ladder. Stephen saw the heauens open, and Iesus standing at the right hand of God, both together. Confiteamur ergo Iesum ad dextram, ut caelum nobis aperiat, as Ambrose saith: let vs confesse Iesus at the right hand of God, that heauen may be opened to vs.*

De Fide lib. 3  
cap. 3.

Doct 3.

*And I am glorified in them.] This is another reason why Christ prayeth for his Apostles, because they were to the praise of Christ, and instruments of his glorie. So then they which intend and seeke the honour and glorie of Christ, and none other, are priuiledged by his holy prayers, and made partakers of his intercession, and the power and vertue thereof.*

1. Hereof it is that our sauiour teacheth vs thus to conclude our prayers, *For thine is the glorie, Math. 6. 13.* whereby we referring

ring all to the glorie of Christ, are assured to be heard in our petitions.

2. Thus the Apostles praying to the honor of Christ, Act. 4. 30. *so that thou stretch forth thine hand, that healing signes and wonders may be done by the name of thy holy son Iesus:* found the present effect of their prayers, *the place was shaken where they were assembled together, and they were filled with the holy Ghost.*

3. Like as it is said of the good housewife, *Giue her of the frutes of her hands, and let her owne workes praise her in the gates.* Pro. 31. 31. the costly rayment wherewith others are clothed, redouñdeth to the praise of the worker: so the graces which God bestoweth vpon his faithfull seruants, are referred to the praise of the author.

4. This is the cause why God respecteth not the wicked, *He will not giue his glory to another,* Isay 42. 8. because they are enemies to Gods glorie, and therefore God will not giue vnto such the honor of his gifts.

5. This doctrine sheweth then in what miserable state they stand, that seeke not Christshonor, they are out of the protection of Christs prayers. All such as blaspheme the name of Christ, and cause the

All must be referred to Gods glorie which we ask in our prayers

Gospell of Christ to stinke before the world by reason of their euil life that professe it: be it knowne vnto them that they stand as outlawes before God, and cannot be assured either of direction to good, or protection from euil from Iesus Christ. VVherefore let vs first make the glorie of Christ the scope and end of all our requests and endeouours, and then we shall be sure that the Lord will heare vs. This then is the cause why many faile of their requests, because they ask amisse, as Iames saith, *Ye aske and receiue not, because ye aske amisse, that ye might consume it vpon your lusts.* For this reason the Lord saith, he would not hide any thing from *Abraham*, because he would command his sonnes and his household after him to keepe the way of the Lord, Gen. 18. 19. VVe are therefore assured that if we aske any thing of God with a sinple heart, purposing to referre the same to his glorie, that the Lord will denie vs nothing.

The



## The ninth Lecture.

*Vers. 11. And now am I no more in the world, but these are in the world, &c.*

**N**OW followeth the petition it selfe, which Christ maketh for his Apostles, that God would keepe them: and of this request diuerse reasons are giuen by our Sauour. First, frō their present necessitie, because Christ was to leaue them concerning his humanitie. Secondly, from the end or effect, that they being thus kept, might be ioyned together in amitie and loue: *that they may be one, as we, &c.*

First then this truth is here deliuered, that Christ as touching the presence of his flesh is gone out of the world. Doct. 1.  
Christ not  
present now  
in the world  
in his flesh.

1. So Saint Peter further witnesseth: *Whom the heauens must receiue till the time that all things be restored, Act. 3. 21.* Christ is not to be expected from heauen till his second coming to iudgement.

2. Stephen saw Iesus standing at the right hand of God, but in heauen: *Behold, I see the heauens open, and the sonne of man standing at the right hand of God, Act. 7. 56* Paule also as he went to Damascus heard

the voice of Iesus, but speaking from heauen: for he saith: *Suddenly there shone a light from heauen round about me*, Act. 22. 6. Paule further saith, *I saw him, saying vnto me, &c.* but he was in a traunce in the temple: he saw him onely in vision or in spirit, Act. 22. 17. as Peter saw the foure cornered vessell let downe from heauen, Act. 10. 11. For in both places the same word *ἐκστασις*, an Ecstasie or traunce, is vsed.

3. Then like as after Elias was taken into heauen, the Prophets and Disciples supposed he had bene conueyed to some other place, and sought him three dayes but were deceiued: so they which suppose to find Christ in the earth, are erroneously seduced.

The reasons  
of Christs  
bodily ab-  
sence.

4. Diuerse reasons of Christs absence in the flesh, in the Scriptures are alleadged: first, because of the present expedience for the Church of God, Ioh. 16. 7. *It is expedient for you that I go away: for if I go not away, the comforter will not come.* Secondly, because of the future vtilitie: *I go before to prepare a place for you*, Ioh. 14. 2. Thirdly, the Angels said to the women: *Why seeke ye the liuing among the dead?* Luk. 24. 5. It was not conuenient for our immortal and euerliuing Sauour to be conuer-

sant

fant still among mortall and sinfull men,  
and to cōuerse with those which are dead  
in sinne.

5. First, the Popish fantasie is here discovered concerning Christs carnall presence in the Eucharist. For if the heauens must still receiue and containe him, how can his bodie be out of heauen, if it be alwaies in heauen? vnlesse they will make Christ to haue many miraculous bodies: for his naturall bodie it cannot be, which is but in one place at once. The words also of this text are euident, that Christ in his flesh is no more in the world: so that it is neither visible nor inuisible here: for if either, then it were vnttrue that Christ saith, *I am no more in the world.* And therefore Origen soundly writeth: *Secundum diuinitatis sue naturam non peregrinatur Christus, sed peregrinatur secundum dispensationem corporis, &c. sicut homo ergo peregrinatur: Christ is not a stranger or a pilgrim in his diuine nature, but he is a stranger in the dispensation of his bodie, &c. therefore as a man he is a pilgrime and a stranger frō vs.*

Against the  
carnall pre-  
sence in the  
Sacrament.

2. We are taught, that seeing Christ is gone out of the world, we in affection and desire should follow after him: and as the Apostle saith: *Seeke those things that*

Our desires  
must be in  
heauen,

are aboue, where Christ sitteth at the right hand of God, Coloss. 3. 1. Where a mans treasure is, there will his heart be, and where the carcassee is, thither will the Eagles be gathered together. If Christ be our treasure, if Christ be our desire, our affections must be set vpon heauenly, not vpon earthly things: that we may say with the Prophet: *The desire of our soule is to thy name, and to the remembrance of thee; with my soul haue I desired thee in the night, and with my spirit within me, will I seeke thee in the morning*, Isa. 26. 8. 9.

Doct. 2.  
Our com-  
ming to God  
is by prayer.

*I come vnto thee*] Christs comming to his Father here, is by prayer: so then by faithfull prayer we draw neare vnto God.

1. So our Sauour saith: *Where two or three are gathered together in my name, there I am in the midst of them*, Mat. 18. 20. Christ cometh to vs in prayer, and we come vnto him: then specially is our conuersation in heauen, as the Apostle saith, Phil. 3. 20. when our minds and affections in prayer are set vpon heauenly things.

2. Thus Peter while he prayed fell into a trance, he was rapt in the spirit, and saw an heauenly vision. Saint Paule was taken vp in spirit to the third heauen, 2. Cor.

Cor.12. But these examples may seeme to be extraordinarie: but that of Hanna is vsuall to all the faithfull, who is said to pray before the Lord, 1. Sam.1. 12. And Salomon when he had made an end of that effectuall prayer made at the dedication of the temple, said: *These my words which I haue prayed before the Lord, be neare vnto the Lord our God night and day*, 1. King. 8. 59.

3. Like as, when the woman that had the bloudie issue, came in the preasse behind and touched Christs cloathes, and Christ asked who had touched him; that woman onely is said to touch Christ, because she did it in faith, wheras al the multitude did throng him, and many touched his cloaths beside outwardly, Mar. 5. 30. 31. So although in respect of his power he be present to al, yet they which draw nere vnto him in faith, are specially said to come into Gods presence.

4. Because God is a spirit, and will be worshipped in spirit and truth, Ioh. 4. 24. they therefore do come vnto God, which draw neare in spirit. God being a spirit, is onely discerned and approached vnto in spirit: and they onely see him, whose eyes are annointed with the eye-salue, Reuel.

3. 18. which is faith.

Against neglect or discontinuance in prayer.

5. This doctrine reproveth two sorts of men: first, prophane persons, that haue no care nor desire to enter into Gods presence, which very seldome remember to pray vnto God. When we heare in Scripture that Dauid prayes God seuen times a day, and Daniel (notwithstanding the great affaires of so large a kingdome) yet could find time thrice a day to pray vnto God, what shall we thinke of those men that pray not seuen times in so many daies; nay, some not thrice in so many weekes. O good God, how is the Christian exercise of prayer neglected! as though men neither knew any God to pray vnto, nor had any Mediator to pray by. The Euchites were condemned, because they did nothing but pray: but men now adayes are more to be misliked, because they neuer pray. If they which call vpon the name of the Lord shall be saued, I doubt whether they that call not vpon God, can be saued. How should a man thinke his labour can prosper, which be- ginneth not with prayer? how should a mans meate do him good, that is not blessed with prayer? How can a man thinke, that wife, children, and seruants should do

do their duties, not being exercised and trayned vp in prayer?

Secondly, the prayer of hypocrites is condemned, which pray with their lippes but draw not neare vnto God in their hearts. As the Lord by his Prophet complained of the old Israelites: *This people honoureth me with their lippes, but their heart is farre away from me,* Isa. 29. 13. such are the superstitious prayers of ignorant Papists, praying vpon their beades in Latine without vnderstanding: such are their prayers that haue an ordinarie stint, morning and euening to runne ouer, hauing no deuotion or holy feeling at all. Augu- Against hypocritically prayers.

stine saith well: *Ad Deum acceditur fide* Conc. 2. in Psal. 33.

*sectando, corde inhiando, charitate currendo:* we come vnto God following by faith, desiring in heart, and running in charitie: these are the feet which the Preacher biddeth vs to looke vnto, when we come into the house of God, Eccl. 4. 17.

Doct. 3.

*Keepes them in thy name, euen the whom thou hast giuen me, &c.]* Then we haue no power of our selues to be kept from euill, but our strength and preservation must proceed from God.

Man hath no power of himselfe to keepe himselfe.

1. So the Prophet saith: *Thou o Lord, hast wrought all our workes for vs,* Isa. 26.

12. Saint Paul saith, *The Lord will deliuer me from euery euil worke, and preserue me to his heauenly kingdome.* 2. Tim. 4. 18.

2 The Lord saith to Abimelech king of Gerar, who had taken Abrahams wife into his house, *I kept thee also that thou shouldest not sinne against me, therefore suffered I not thee to touch her,* Gen. 20. 6. Abimelech was not preserued by his owne power frō the sin of adulterie, but by Gods generall grace, which yet is much different from the grace of renouation and sanctificatio: for as Abimelech here, so diuers of the heathē had this genaral grace of restraint, whereby they were kept from notorious sinnes, as of oppresssion, iniustice, adultery, murder, and such like, though they wanted the true worke of regeneration. Dauid by a greater gift and grace confesseth that the Lord kept him from laying his hand vpon the Lords annointed. 1. Sam. 24. 7. 26. 11.

3. For like as Peter had sunke downe into the waters, if Christ had not stayed him with his hand: so the flouds of temptation are like to ouerwhelme vs, if we be not vpheld by Gods grace: Our owne nature is such a guide and nurse vnto vs, as Mephiboseths nurse was to him, that let him



him fall, as she fledd away, and thereupon he became lame, 2.Sam.4.4. If we stay vpon the direction of nature, we shall be deceiued.

4. For seeing all the imaginations of the thoughts of mans hart, are onely euil continually, Genes. 6. 5. what help is to be expected from our nature? And least any man should thinke, that it is otherwise with vs now, then it was with the old world: the Apostle in himselfe sheweth, that we are by nature of the same mould. *I know that in me, that is in my flesh, dwelleth no good thing*, Rom. 7. 18.

5. First then that popish doctrine of *Against free will* free will is here refuted, who doe ascribe vnto man by nature great strength to apprehend that is good, to beleue, to doe many workes morallie good, contrarie to the scripture: for our Sauiour saith: *without me yee can do nothing*, Iohn. 15. 5.

Secondly, we are taught to depend vpon God for his direction in all our actions, and to giue him thanks, that he preserueth vs from the great offences of the world: This was the praier of the prophet Dauid: *teach me the way of thy statutes, direct me in the path of thy commandements, incline my heart vnto thy testimonies*, Psal.

119.33.35,36.all our direction,instruction, and inclination is from God. Augustine well saith, *Deus sanctum in me semper opus spira ut cogitem, compelle ut faciam, suade ut diligam te, confirma ut teneam, custodi ne perdam*: Lord inspire me to thinke well, compell me to do well, perswade me to loue thee, confirme me to hold thee, keepe me not to loose thee.

De Ecclesiast.  
docum.c.56.

Doct.4.

*That they may be one as we are*] not that there can be in euery respect such vnion between the members, as there is between Christ and his Father, which is a substantiall and identicall vnion, but our vniting and knitting is in affectiō, not in the same substantiall condition. But here is a limitation and qualification of vnitie, that it must haue relation to God; for peace and vnitie, vnlesse it be in the truth, is no true vnitie.

The loue of  
Christians  
must be in  
the truth.

1. Saint *Paul* therefore saith, ἀλαθεύοντες ἐν ἀγάπῃ, following the truth in loue, Ephes.4.15. and S. Iohn saith, whom ἀγαπῶ ἐν τῇ ἀληθείᾳ, I loue in the truth, Epist.2.1. We must then loue in the truth, and truth it in loue: loue without truth is erroneous, and truth without loue is not efficacious.

2. Thus Iehu well answered Iehoram, who asked if it were peace: *What peace* (saith

(saith he) *while the whoredomes of thy mother Iesabel and her witchcrafts are in great number*, 2. King. 9. 22. There is no peace with the wicked. So Iehosophat was chastised of God, his ships were broken, because he ioyned himself with Ahaziah the idolatrous king of Israel. 2. Chron. 20. 37.

3. The confederacie of the wicked is compared to the mixture of iron and clay, which cannot be tempered together, *Dan. 2. 43.* like vnto the ropes wherwith Sampson was bound, which he brake in sunder as burnt towes. *Iud. 16. 9.*

4. For *whatsoeuer is not of faith, is sinne.* Rom. 14. 23. therefore the peace of the wicked being not seasoned with faith, can not be pleasing or acceptable vnto God.

5. Let vs therfore loue in truth. Nothing ought more to moue vs to vnitie, then that we professe one God, one faith, one baptisme. Ephes. 4. 6. *nunquam vidimus trinitatem litigantem*, we neuer saw the trinitie at variance, as Augustine saith: neither ought we, that worship one God, to be at variance among our selues.

The

## The tenth Lecture.

*Verse 12. While I was with them in the world, I kept them in thy name.*

**T**Hese words shew another reason why our saviour Christ prayeth for his Disciples, that God would finish that worke which was begun in them, that as Christ had hitherto preserved them all, except onely Iudas, so that God would keepe them to the end. They then which are giuen vnto Christ to be kept, cannot possibly perish or finally be lost.

Doct. 1.

They which are once truly graft into Christ cannot finally fall away.

1. So the Prophet Dauid saith, *My shepherd is the living Lord, I shal want nothing: though I walke through the valley of death, I will feare no euill, for thou art with me, thy rod and thy staffe they comfort me,* Psal. 23.

1. 4. He was perswaded that the sheepe which were vnder the conduct and custodie of this shepherd, could not possibly miscarry.

2. Saint Paul was thus perswaded, that nothing could separate him from the loue of God in Christ, Rom. 8.39. and he was fully assured that there was layed vpon a crown of righteousness for him. 2. Tim. 4.8.

3. Like

3. Like as none of those perished which were saued in the Arke; nor any lost of all the host of Israel, which were led vnder Moses through the red sea: so much more shall they be preserued which are committed to the sole keeping of Christ.

4. The Apostle giueth the reason hereof, Heb. 7. 25. *He is able perfectly to saue them that come vnto God by him, seeing he euer liueth to make intercession for them: Christ then is yesterday, and to day, and the same for euer,* Heb. 13. 8. Therefore seeing Christ neuer dieth, neither of his kingdom is there any end, his sheepe cannot perish, that are vnder his happie gouernement: his kingdome is not as the kingdome of earthly Princes, who can no longer care for their subiects the they are in the world: but Christ the King of his Church, not onely when he was in the world, but now and for euer is able to preserue those that belong vnto him.

5. First then this doctrine discovereth a popish error, that faith may be lost, and that they which beleeued in Christ may fall away and perish, which is contrarie to the Scriptures, Ioh. 14. 16. *Whosoever beleueth in him shall not perish, but haue everlasting life:* they that belecue aright in

Iustifying  
faith cannot  
be lost.

Christ cannot be lost. Indeed an vnfruitfull faith, and which is in shew rather then truth, may be lost; but a right faith whereby the heart is purified, and the beleuer iustified, cannot fall away: for then they which are giuen vnto Christ, might be lost.

Secondly, though Christ do surrender vp his disciples here into his fathers hand, it thereby is not gathered, as though he were not sufficient to protect them now: but our Sauour here speaketh of his visible protection in the world, in which respect he is gone from vs now: but in respect of his diuine power, and euer-during Mediatorship, he is alwayes present, and continually careth for his Church. As at this present this Church and Commonwealth of England hath most comfortable experience, for whom the Lord hath provided a Princely shepheard to gouern his people: that although our nurcing mother be taken from vs, he hath sent vs a nursing father: a Baruch for a Deborah, a Moses for a Mirriam, a Iosias for an Huldah, which singular mercie we cannot sufficiently praise the name of God for. Wherefore blessed be God, that of his fatherly & tender care hath so provided for vs; & blessed be his annointed, that he may  
many

many yeares gouerne the Church & people of God in all pietie, peace & tranquillity.

*But the child of perdition* ] That is Iudas, which was as Augustine interpreteth, *Perditioni destinatus*, ordained to destruction: this then is an euident and certaine truth out of the word of God, that the wicked and impenitent hypocrites and faithlesse men, were from the beginning ordained of God to destruction.

Doct.

Some reiect-  
ed from the  
beginning.

1. This is testified Reu. 17. 8. *Whose names are not written in the booke of life from the beginning of the world.* If they were not appointed of God vnto life, nor numbred amongst the elect, then it is certaine they were reiect-  
ed of God, and excluded out of his kingdome from the beginning.

2. Of this decree of perdition and reprobation, the Apostle propoundeth the examples of Esau and Pharaos, *Rom. 9.* the one was hated, that is, refused of God before he was yet borne, and left to himselfe: the others heart according to his own wicked inclination was hardned, that in his confusion Gods iustice might appeare.

3. For like as the Apostle saith, *In a great house there are vessels of honor and dishonor,* 2 Tim. 2. 19. so is it in this great house of the world: as there are some appointed to be vessels of euerlasting glorie, so others are

worthily adiudged to eternall shame and confusion.

4. And the Lord doth all this for his owne sake: Prouerb. 16.4. *The Lord hath made all things for his owne sake, yea the wicked against the day of euill.* As God is glorified in shewing mercie to his faithfull seruants, so likewise he is honored in iudging the wicked, carelesse, and impenitent sinners.

5. First the opinion of those is refuted, which think that no mans end is in particular appointed of God, but that euery mans state and condition dependeth vpon his owne will and choise. Yea some haue presumed so farre to say, that God not elected Paul or Peter more then Iudas, and so consequently not reiected Iudas more then Paul or Peter: but let them shew vs if this were so, where Iudas in scripture is called a chosen vessel as Paul is, Act. 9. 15. or Paul the sonne of perdition, as Iudas is.

Secondly, whereas it may be objected, that if God in the beginning haue cast away some, then it is needlesse for men to endeouour to attaine to saluation, for he whom God hath decreed shall be damned cannot possibly be saued. To this obiection I answer: first, that by this reason



son if it concluded any thing, Gods pre-  
 science and foreknowledge is as wel ouer-  
 throwne, as his decree of predestination:  
 for he foreseeeth all things that shall come  
 to passe in the world, neither cā any thing  
 be otherwise disposed, then he hath fore-  
 seene. Secondly, if that Gods decree were  
 knowne in particular, who shall be dam-  
 ned, who saued, then indeed it were in  
 vaine for any man to strue against Gods  
 decree: but seeing that no man can know  
 his election, but by his workes and fruites  
 of faith, euery man must labour thereby to  
 make his election sure, as S. Peter exhor-  
 teth, 2. Pet. 1. 10. God condemneth none  
 but for his sinnes, the faithfull and belee-  
 uers he condemneth not, but such as Iu-  
 das, hypocrites, and vnfaithfull men vnto  
 Christ. Wherefore seeing there are some  
 children of perdition, but such as are gi-  
 uen ouer to a reprobate sense, and are past  
 feeling, and are destitute of the spirit: we  
 therefore so many as God shall cal, should  
 labor for grace, that we may by our faith,  
 vertue, knowledge, loue, conscience, and  
 by other fruitfull workes be assured that  
 we belong vnto election, and are not of  
 the forlorne sort. And as Saint Paul saith:  
*Wilt thou be without feare of the power? do*

The doctrine  
 of Predesti-  
 nation a spur  
 to godlines.

well, Rom. 13. 3. So he that will be without feare of euerlasting perdition, let him seeke to please God, and walke before him by a liuely faith.

Doct. 3.

*That the Scripture might be fulfilled* ] It is then impossible, that the word of God should faile; but whatsoeuer is declared in the Scripture, shall most certainly be fulfilled.

The certain-  
tie of Gods  
word.

1. So our Sauour saith: *It is more easie that heauen and earth shold passe away, then that one tittle of the Law should passe away,* Luk. 16. 17. Yea he saith further: heauen and earth shall passe away, but my words shall not passe away, Mat. 24. 35.

2. As Mat. 2. 15. that it might be fulfilled which was spoken of the Lord by the Prophet: *Out of Egypt haue I called my sonne,* and vers. 17. *Then was that fulfilled, which was spoken by the Prophet Ieremie, saying, In Rama was a voice heard, &c.* and in many other places the Apostles shew the accomplishment of the auncient Prophecies in our Sauour Christ.

3. Therefore are Gods words compared to siluer seuen times purified in the fire, Psal. 12. that as nothing is lost of pure siluer, being now thoroughly tried, but euerie part thereof is laid vp safely: so the words

words of God being most pure, are preserved in heauen: as the Prophet saith: *Thy word endureth for ever in heauen*, Psalme 119. 89.

4. The reason of the stedfastnesse of the word is taken from the author thereof, which is God: who it is impossible should lie, Hebr. 6. 18. neither is there any variablenesse with God, or mutabilitie, Ia. 5. 17

5. First then this doctrine teacheth vs, that we should relie vpon the credit of Gods word: that whatsoeuer we there find to our comfort, edifying or instruction, we should as stedfastly beleue it, as if God spake vnto vs from heauen. And although in particular the promises of God are not made to vs, yet are they most certaine: as here is no Scripture rehearsed, wherein Iudas was declared to be a child of perdition; but there is relation to those generall predictions against the wicked. As Psal. 69. 26. *Let them be put out of the booke of life, and let them not come into thy righteousnesse.*

Secondly, we must not thinke, that the prediction of the Scripture was the cause of Iudas perdition, as though Gods prescience imposed a necessitie vpon mens actions. But as Augustine well saith: *De*

Gods foreknowledge  
not the cause  
of mens  
workes.  
De Predest.  
lib. 1. cap. 15.

*praescientiam non cogere hominem ut talis scit, qualem praescinit Deus, sed praescire talem futurum, qualis futurus erat, quamuis sic non eum fecerit Deus: Gods prescience foreceth not a man to be such as he is foreseene, but foreseeth him to be such as he is like to be, though God made him not such.*

Doct. 4.

*Verf. 13. And now come I unto thee, and these things speake I in the world, that they might haue my ioy fulfilled in them*] This is alleaged as another reason, why our Sauour maketh this prayer in the hearing of his disciples; not for any necessitie which he had, but for the comfort of his disciples that heard him: for the hearing of Gods word bringeth true ioy and comfort.

Gods word  
worketh true  
comfort.

1. So our Sauour saith elsewhere, Ioh. 6. 4. *These things haue I told you, that when the houre shal come, ye might remember that I told you them: it is a great comfort, when we see things to fall out according to the word of God.*

2. In like manner our Sauour hauing prayed for Lazarus, said: *Father, I thanke thee because thou hast heard me, I know that thou hearest me alwaies, but because of the people that stand by, I said it, that they may belecue that thou hast sent me.*

3. Like

3. Like as Peter, though he had laboured all night and caught nothing, yet was encouraged to let downe his nets againe, after Christ had bidden him to let them downe to make a draught, because he knew he should not any more labour in vaine, Luk. 5.5. so the Apostles here conceiued great ioy, being themselues eare-witnesses of Christs prayer.

4. The reason may be gathered out of our Sauours words, Mat. 24. 25. *Behold, I haue told you before:* that is, being warned before of dangers, we are better prepared to beare them when they come, and being afore assured of Gods assistance, we conceiue the greater ioy in our deliuerance.

5. If then the hearing of Christ in his word, as the Apostles here heard his voice, do worke such great ioy and comfort, iudge ye what a great benefite they are deprived of, which are ignorant of the word, and are not acquainted with Gods promises, neither know the familiar and earnest prayers and requests which Christ maketh vnto God for his Church. And as Saint Paule saith: *Whatsoeuer things are written, are written for our learning, that we through patience & comfort of the Scrip-*

The danger  
of those that  
are ignorant  
of the word.

tures might haue hope, Rom. 15. 4. No maruell then if men ignorant of the Scriptures, and not being acquainted with Christs comfortable words, are void and destitute of all true ioy and comfort in their afflictions. Dauid saith: *I remembered thy iudgements of old, O Lord, and receiued comfort*, Psal. 119. 52. that is, he found comfort by meditating of the examples of Gods mercie and iustice declared in his word. Their case therefore is much to be pitied, that either wilfully contemne, or carnally neglect the reading & meditating in Gods word, which is called by the Apostle, *the sword of the spirit*, Ephes. 6. 7. Like as then a souldier set in the midst of his enemies, without his sword and other warlike weapons, is in danger to be deuoured and destroyed of them: euen so as much vnable is a Christian to stand against the temptations of Sathan, being not armed spiritually with the knowledge of the word: which, as one well saith: *Si tribularis, consolatur te; si letaris, accumulatur gaudia; si iracundus es, mitigat te; si paupertate deprimeris, erigit te: If thou art afflicted it doth comfort thee: if thou be merrie, it addeth to thy ioy: if angrie, mitigateth thy mood: if pressed with ponertie, doth raise thee up.*

The

## The eleuenth Lecture.

*Vers. 14. I haue giuen them thy word,  
and the world hath hated them.*

**N**OW followeth another reason of our Sauiours prayer for his disciples, taken from the great perils which they are subiect vnto, and their enemies which are set against them, which are the world: that is, the generation of the wicked. vers. 14. and euill or sinne, which is readie to catch hold vpon the best in this life, from the which he desireth them to be kept, vers. 15.

In this verse two reasons are giuen of the hatred of the world: because they haue the word and professe the truth, because in respect of their righteous life, they shew themselues not to be of the world: for these two things the world cannot abide, Truth and Innocencie.

By the world here, neither the whole companie of men comprehending both good and bad, is vnderstood: as it is sometime taken, as Heb. 1.6. *When he bringeth in his first begotten Sonne into the world: nor yet for the number of the faithfull, which*

are also called the world, Ioh. 1. 29. *Behold the lambe of God, that taketh away the sinne of the world:* but the vniuersall companie of the wicked onely is here insinuated. As 1. Ioh. 5. 19. *The whole world lieth in wickednesse.*

Doct. 1.  
The faithfull  
hated in the  
world.

We are here then taught, that the faithfull in this life are hated for the word of God and the truths sake: for nothing is more irkesome or vnpleasing vnto them, then Gods word.

1. As the Prophet Isay speaketh of the people of his time: *They would not heare the law of the Lord, which said vnto the Seers, see not: and to the Prophets, prophesie not vnto vs right things, &c. prophetic errors.*

2. Thus Ahab hated Micaiah, because he spake the truth vnto him, and flattered him not, 1. King. 22. 8. For the same cause did Herodias procure Iohn Baptists death, because he would not dissemble with her in her sinne, Mark. 6. This was the cause of Saint Paules trouble at Ierusalem: they obiected against him, that he did teach against the law, and the temple Act. 21. 28.

3. Like as the Philistims strived with Isaacs seruants for the wels of water which they



they had digged, especially for one well of liuing or springing water, Genes. 26. 19. so do the children of the world contend with the faithfull about the waters of life, which issue frō the word. Therefore our Sauior saith: *I am come to put fire on the earth, and what is my desire if it be already kindled?* Luk. 12. 49. The word of God is as a fire, that enflameth the wicked, it maketh the to rage and fume as though they were mad: as the people that could not endure to heare Saint Paule, but cast off their cloathes, and threw dust in the aire, Act. 22. 23.

4. The reason is euident: *Euery one that euill doth, hateth the light, neither cometh to the light, lest his euill deeds should be re-  
proued,* Ioh. 3. 20. The wicked cannot endure to be reprovēd, and therefore they abhorre the word that discouereth them: they are angrie with the looking glasse that bewrayeth the wrinkles and spots of their face: and as mad men that fall vpon their phisitions that come to doe them good: like as the man that had an euil spirit, ranne vpon those that came to adiure him, Act. 19. 16.

5. First we see what we are to iudge of those, and what they are to thinke of them

27707

A dangerous  
thing to hate  
the seruants  
of God.

1. Chro. 16. 10

selues, which do hate any for their profession sake, or do repine at Gods ministers because of their admonitiōs, they are by the sentence of Christ, of the world. A fearefull thing it is when a man spurneth against the admonitiō of the word, which is especially the sin of great men. As Afa put the prophet Hanani in prison, because he rebuked him for trusting to the king of Aram; so did not Hezekiah, who being rebuked by the prophet for his rashnesse in shewing his treasures to the king of Babels seruants, said, *the word of God is good which thou hast spoken*, 2. Ki. 20. 9. Secondly, they whome God hath called to the profession of his word, must prepare themselues to beare many scoffes, tauntes, and crosses in the worlde, and to be hated for Christs sake. Our Sauour was no sooner baptized and entred into his holie vocation, but presently he is assaulted and tempted of Sathan. Math. 4. The dragon is readie to deuoure the childe as soone as the mother is deliuered of it. Reuelat. 12. 4. And Sathan euen in our new birth would deuoure vs, and choake vs in the beginning. Origen well noteth vpon the 17. of Exodus, that presently after the Israelites had eaten of Manna, and drunke of the rocke, then

then began the battell with Amalek; & *tu ergo, cum cœperis manducare panem cœlestem para te ad bellum: and thou also*, saith Hom. 11. in he, *when thou hast begunne to eate of the bread of heauen, make thy selfe readie for warre.* Exod.

*Because they are not of the world, as I am* Doct. 2. *not of the world.* In this world we are all while we here liue; but of the world (if we will be Christs) we must not be.

1. What it is to be of the world, the Apostle sheweth: *Loue not the world, nor the things of the world: If any mā loue the world, the loue of the father is not in him*, 1. Ioh. 16. To be of the world then, is to loue the vanities and corruptions thereof, to be altogether earthly minded, and addicted, to earthly things.

2. Lot though he were in Sodom, yet was he not of Sodome, *For he was vexed with the vncleane conuersation of the wicked*, 2. Pet. 2. 7. Nehemiah though he was in the king of Persia his court, and waited vpon his table, yet his heart was at Ierusalem, Nehem. 2. 3. Daniel though in the land of captiuitie, yet opened his window to Ierusalem, Dan. 6. 10.

3. Like as the Doue being sent out of the Arke, finding no rest for the sole of her

27704

foote, returneth thither againe, Gen. 8. As the marines, though in the midst of the sea in bodie, yet in wish and desire are in the haven, Psal. 107. 30. so though we are in the world, yet our desire and affection must not be vpon it.

4. *For the world passeth, and the lust thereof*, 1. Iohn 2. 17. therefore it is in vaine to settle our desire vpon vaine and transitorie things; and where our treasure is, there should be our heart: we should seek those things which are aboue, because Christ there sitteth at the right hand of God. Coloss. 3. 1.

Against separation from the Church.

5. First though we be not of the world, yet must we not goe otherwise out of the world, then God hath appointed: as they doe, which pretending corruptions of the place, where they liue, do breake out into schismes, & separate themselues from the fellowship of Christs Church: we must not thus go out of the world, but rather leaue it by the sequestering of our desire, the separating of our bodies. The Apostle saith, *Haue no fellowship with the unfruitful workes of darknes, but reprove them rather*, Ephes. 5. 11. thus shall we not be of the world, though we liue in it. Peter and Iohn refused not to go vp to the temple though

though it were then much abused and a-  
bounded with corruption. Augustine to  
this point saith well, *Verbo & disciplina*  
*Domini emendo quod possum, tolero quod non*  
*possum; fugio paleam, ne hoc sim, non aream,*  
*ne nihil sim: I by the word and discipline a-*  
*mend whom I can, whom I cannot I suffer; I*  
*flee the chaffe that I be not such, not the flore*  
*lest I be nothing.*

Cont. Cresc.  
lib. 3. cap. 35.

Secondly, if we will assure our selues  
that we be Christs, we must be like him: as  
he is not of the world, so neither must we:  
neither to set our desire vpon the world: for  
if we be risen with Christ, we must seeke those  
things that are above, Col. 3. 1. nor to fashio  
our selues to the world, Rom. 12. 2. as ma-  
ny do which conforme themselves to the  
custome of the world, nor to warre after  
the flesh and world, 2. Cor. 10. 3. that is  
to become patrons and defenders of the  
corruptions of the world; for these three  
to affect and desire, to follow and be con-  
formable to the world, to patronize and  
defend it, are though not in the same mea-  
sure and degree, the cognisance of cor-  
rupt and worldly men.

3. degrees of  
worldly men.

Verse 15. I pray not that thou shouldest  
take them out of the world, but that thou  
keepe them from euill. It is not then lawfull

Doct. 3.

2707

for the seruants of God, in regard of the great miseries and trauels of this life, to wish presently to be out of the world, but rather to pray vnto God that they may be kept in the world, and that their life may be preserued to serue God and liue vnto his praise.

1. The Church of God thus complai-  
neth, *Thou hast abated my strength in the way, and shortened my dayes:* and I said, *O my God, take me not away in the middest of mine age*, Psal. 102. 23, 24. The faithfull desire rather that their dayes may be prolonged to Gods pleasure.

2. It was the foolish wish of the murmur-  
ing and disobedient Israelites: *Wold God we had died in the land of Egypt, or in this wildernesse wold God we were dead*, Num. 14. 1. Job also herein shewed himselfe impatient: *Why died I not in the birth, why died I not when I came out of the womb*, Job 3. 11. Neither was Elias that great prophet altogether blameles, who being persecuted of Iesabel, was wearie of his life, and desired to die, and said, *It is enough O Lord, take away my soule, for I am no better then my fathers*, 1. King. 14. 4.

3. Like as the vnprofitable seruant is re-  
proued, because he hid his talent in the  
earth,

ear  
Ma  
wh  
tim  
to li  
wer  
dec  
quit  
it ra  
hau  
care  
ly di  
with  
4.  
fire t  
kept  
shew  
the m  
nifici  
keepe  
whic  
make  
uice a  
5.  
affect  
ny ma  
as tha  
crease  
enemi

earth, and put it not forth to aduantage : Math. 25. 25. so they are vnprofitable, which desire their bodies ( before their time) to be raked vp in the earth, and not to liue to set forth Gods glorie. Like as it were a foolish course, when an house is decaied and droppeth through, to pull it quite downe, and not to seeke to repaire it rather: so is it with them that would haue their crasie bodies, broken with the cares and troubles of this life, to be wholly dissolued, rather then to be strengthened with grace against temptation.

4. The reason, why we should not desire to be taken out of this world, but to be kept from euill in the world, the Prophet sheweth: *I shall not die, but liue and declare the workes of the Lord.* Psal. 118. 17. *Be beneficiall to thy seruant, that I may liue and keepe thy word:* Psal. 119. 17. The desire which we haue vnto Gods glorie should make vs willing to continue in Gods seruice among the liuing.

5. First: by this doctrine two corrupt affections are discouered: the one, when any man desireth life with a corrupt minde, as that he may liue to grow rich, or to increase in honor, or to be reuenged of his enemy, or such like: as Ambrose noteth

Life not corruptly to be desired.

Serm. 20. in  
Psal. 119.

vpon those words: Psal. 119. 154. *Quicken me because of thy word: Alius propter diuitias viuere cupit, alius propter filios, hic propter verbum viuificari cupit: One desireth to liue because of their riches, another because of their children, but the Prophet onely would liue for Gods word sake.*

Against a pre-  
posterous de-  
sire of death,

The other affection reprobued, is when one waxeth wearie of the world, not for any desire he hath to God, but because of his sorrow and trouble, to desire with Saint Paul to be dissolued and to be with Christ is a good affection: so that our particular in seeking our owne perfectiō yeeld to the generall in furthering the Churches consolation, as Saint Paul doth moderate his desire, who though it were best of all for him to be loosed, yet wisheth to abide in the flesh for the furtherance of the Churches ioy. Phil. 1. 23. 24.

Likewise we are taught by this rule, when affliction commeth, and temptation assaileth vs, to pray rather for strength to resist, then for riddance, not at all to feele it: Saint Paul praying, that the temptation might depart from him which he felt in his flesh, was not therein heard, but receiued this answer, my grace is sufficient for thee, *for my power is made perfect through weak-*

Verf

T  
shall  
ly thi  
Scrip



nesse: Our Sauour prayed for Peter, not that he should not at all be winnowed of Sathan, for how then should he come forth as cleane wheate, but that his faith faile him not, Luk. 20. 31. Saint Paul also saith, that he was deliuered from the mouth of the Lion, from the cruell rage of Nero the persecuting Emperour: but he was not sure so to be deliuered still from externall persecution: but he saith confidently: *The Lord will deliuer me from euery euill worke, & preserue me vnto his heavenly kingdome*, 2. Timoth. 4. 18. He was sure to be kept from euill, as here our Sauour prayeth for his disciples, but not to be deliuered from the troubles of the world: and the same also is the hope and confidence of euery faithfull man.

## *The twelfth Lecture.*

*Vers. 16. They are not of the world, as I am not of the world.]*

**T**HIS verse was repeated before vers. 14. that which was there obserued shall not need to be rehearsed againe: only this shall be now considered: that the Scriptures are so tempered, that to our ca-

pacitie, and for our profite some speciall matters and sentences are againe remembered.

1 So Saint Paule saith: *It grieneth me not to write the same things unto you, and for you it is a sure thing*, Philip. 3. 1.

2 Sometime repetitions are vsed as ornaments and graces to the spiritual songs, as Psalm. 136. this clause (*for his mercie endureth for euer*) is repeated in euery verse, as the ground of that Psalmie, and well setting forth the heauenly melodie thereof. Sometime repetitions are vsed for the stirring and lifting vp of the affections: as Psal. 135. vers. 1. *Praise the name of the Lord, praise him*: vers. 3. *praise the Lord*. These exhortations are againe vttered, that our affections should be more vehemently touched with a desire to praise God. Sometime for doctrine sake, and our better instruction and vnderstanding some hard matters, and sentences are often opened, and for our better remembrance iterated: as our Sauour repeateth and expoundeth to his Apostles the parable of the seed, Mat. 13.

3 Therefore the words of the wise are compared to nailes, that are sure fastened, and driuen vp to the head, Eccles. 12. 11.

So

Why the  
Scripture  
vseth repeti-  
tions.

So  
ply  
tin  
Th  
of  
trie  
pro  
dic  
gai  
so b  
wo  
per  
4  
hea  
as t  
Wh  
teac  
you  
Heb  
reth  
taug  
Ila.  
5  
best  
seth  
men  
fals  
prea  
ther

So is it, when doctrine is throughly applied: The word of God is as siluer seuen times purified in the fornace, Psal. 12. 7. The fornace is our heart, where the word of God by fruitfull meditation must be tried, till it become siluer, and be made profitable to vs. And as the cleane beasts did chew the cudde, that is, they did againe eate and minse the meate receiued: so by often rehearsing and meditating, the word of God (as our spirituall food) must perfectly be digested.

4 The reason hereof is, our dulnesse of hearing, and weaknesse of vnderstanding, as the Apostle sheweth to the Hebrewes: *Whereas concerning the time ye ought to be teachers, ye haue need againe that we teach you the first principles of the word of God.* Heb. 5. 12. whom the Prophet compareth to sucking babes, *that had need to be taught precept upon precept, line after line,* Isa. 28. 10.

5 First, though the spirit of God, that best knoweth how to fit our affections, vseth repetitions: yet this is no warrant for men to vse vaine tautologies and rehear-  
Of vaine and idle repetitions.  
fals of the same things, either in prayers or preachings: which are of three sorts; either of negligence proceeding from loo-

ness, when men tesse and tumble vp and downe the same things often in their indigested prayers. Such were the long and irkesome prayers of the Pharises, Mat. 23. 14. Either they are for ostentation, such as were the tedious acclamations of Baals Priests, who did cut also and launch themselves with knives, hauing nothing in their mouthes from morning to noone, but these wordes: *Baal heare vs.* Such were the tedious Church songs vsed in popery, full of long and vaine repetitions, and dismembred sentences: which vse (I feare me) is not altogether left in the seruice and songs of some Cathedral churches to this day. Some vaine rehearsals do shew superstition: as the heathen did thinke to be heard for their much babling, Mat. 6. 7. So were people taught in poperie to say ouer vpon their beades so many *Pater nosters*, *Aue Maries*, so many *Creedes*, as though the often saying of them had a more holinesse, and added a greater efficacie vnto them. Wherefore all these kinds of fruitlesse repetitions are held to be vain and not at all grounded vpon Christs example.

Secondly, we are taught, that where the Spirit of God especially commendeth vnto

vnt  
ture  
care  
ofte  
*Sela*  
that  
of fi  
con  
that  
vp in  
repo  
of th  
and  
the c  
and t  
fixt e  
or to  
ueth  
*hoc v*  
*sunt :*  
*stewe*  
that  
we co  
ctions  
as this  
that w  
Christ  
the lik  
shoul

vnto vs any doctrine or sentence in Scripture, it should so much the more of vs be carefully remembred. Hereof it is, that so often in the Psalmes do we find this word *Selah*, סֶלָה: which is deriued of a word, that signifieth to *lift vp*: which was a note of singular attention to marke what was contained in the verses so marked, and that the voice should be exalted and lifted vp in the singing. Hierome out of Origen reporteth diuerse acceptions and takings of this word: the Septuagint, Theodotian and Symmachus, interpret it *Diapsalma*, the change of the tune or song: Aquila and the first edition, *semper*, alwaies: the sixth edition, *ingiter, in finem*, continually, or to the end. Whereupon Hierome giueth this note: *Ex quo animaduertimus, hoc verbum docere, sempiterna esse quæ dicta sunt: whereby we marke, that this word sheweth, that the things vitered are eternal, that is, for euer to be remembred.* So should we continually remember the holy instructions so carefully comended in Scripture: as this here twice beaten vpon by Christ, that we should not be of the world, as Christ is not of the world. That these and the like holy precepts and counsels, we should, as the wise man saith: *bind them to*

Of the word  
*Selah* vsed in  
the Psalmes.

Hierom.  
Marcella  
Tom. 4.

*the necke, and write them upon the table of our heart, Prou. 3. 3. that is, keepe them most diligently, as precious and costly jewels.*

## *The thirteenth Lecture.*

*Verf. 17. Sanctifie them with thy truth, thy word is the truth.*

**A**S hitherto Christ hath prayed for the preservation of his Apostles, so now he moueth his Father by these his heavenly prayers for their sanctification: which is of two sorts, either generall, to be sanctified by the word of God, that is, made truly obedient to his will, as euery faithfull man must be: or speciall, in making them able and sufficient for their calling, whom now he sent vpon his embassage into the world, ver. 18. Then, the reason and ground of this request is shewed, which is the sanctification of himself, ver. 19.

Doct. 1.

**I** Here then by this Scripture it is euident, that our hearts and affections are reformed, sanctified, consecrated vnto the will and seruice of God, onely by the truth reuealed in his word. So saith the  
Pro.

phet: *Wherewith shall a young man redresse his way, in taking heed according to thy word,* The word of God onely conuerteth. Psal. 119. 9. the reforming and redressing of our waies is wrought by the word of God. The Apostle also saith, that the Scriptures are profitable, *to teach, to improve, to correct and instruct in righteousness,* 2. Tim. 4. 16.

2 The Prophet Dauid herein sheweth his owne experience: *I understood more then the ancient, because I kept thy precepts: I haue not declined from thy iudgements, for thou didst teach me,* Psalm. 109. vers. 100. 102. Zacheus, by the voice of Christ was conuerted, and of a meere worldling made the child of Abraham, Luk. 19. 8. So was the Eunuch couerted by the preaching of Philip Act. 8. and Lydia by hearing of Paule, Act. 16.

3 Neither were the waters of Iordan so wholesome to cure Naamans leprosie, 2. King. 5. 14. nor the poole of Bethelsda to heale the lame, Iohn 5. 3. nor the lump of figges Hezechiahs sore, 2. King. 20. 7. as the word of God is sufficient to purge all our spirituall diseases. There is nothing searcheth, purgeth, and purifieth, as Gods word doth: as a fire it consumeth the stubble of mens affections: as a sword it cut-

Mat. 3. 11.

Col. 4. 6.  
Heb. 4. 12.

teth off the putrified parts: as salt it seasoneth that which is otherwise vnfauourie.

4 For the proper worke of faith is to purifie our hearts, Act. 15. 9. which is as the eye salve of the soule, by the annointing whereof our spirituall blindnesse is cured, Reu. 3. 18. which faith is wrought in vs by the hearing of the word of God, Rom. 10. 17.

All truth necessary to  
saluation to  
be found in  
Scripture.

5 First, in that our Sauour saith: *thy word is the truth*. We are taught, that all truth necessarie to our sanctification and saluation is contained in the Scriptures: contrarie to the doctrine of the Church of Rome, who hold many traditions necessarie to saluation, not expressed nor reuealed in the Scriptures. And lest they might haue this euasion, that there is some part of Gods word vnwritten, beside the Scriptures. Our Sauour himselfe sendeth vs to the Scriptures: *Search the Scriptures, for in them you thinke to haue eternall life, and they are they which testifie of me: but ye will not come vnto me, that ye may haue life*. If the Scriptures then declare Christ, and Christ giueth life: and if in the Scriptures we may find eternall life, what other doctrine is necessarie to saluation, beside the truth reuealed in the Scriptures?

Se-



Secondly, if the word of God do sanctifie vs, then they are vnprofitable hearers, which by the preaching of the word are not sanctified. If salt will not season a man, what can? If the finger of God, which did write his law in the tables of stone, cannot write the same in our hearts, then are they harder then flint or stone. Gods word is as his pen, as Ambrose well saith vpon these words, *Psa. 45. My tongue is the pen of a ready writer. Vide ne scriba velociter scribens sit verbum Dei, quod anima vitia procurrat & penetret, & inscribat dona gratiae: See if the Scribe swiftly writing be not the word of God, which pierceth the soule, and discovereth the errors thereof, and writeth there the graces of Gods spirit.* If Gods pen then cannot graue his will in mens hearts, no other writing can do it.

*Verse 18. As thou didst send me into the world, so haue I sent them into the world.* Doct. 2.  
Now followeth the speciall sanctification of the Apostles to their office: Christ sendeth them into the world, and whom he sendeth, he furnissheth with all graces needfull for that function, wherein they are employed.

I Therefore the Apostle alleaging out of the Psalme saith, he hath ascended vp  
God sendeth none but enabled with gifts.

on high, &c. and hath giuen giftes vnto men, &c. *he therefore gaue some to be Apostles, some Prophets, some Euangelists, some Pastors, some Teachers,* Ephes. 4.8. 11. God hath not onely appointed these callings and offices in his Church, but hath also giuen gifts answerable, to some Apostolicall, to some Propheticall, to other Pastorall and Doctorall gifts.

2 Thus *Moses* was furnished of God, both with the power of miracles, and the gift of vtterance: *I will be with thy mouth, and teach thee what thou shalt say.* Exod. 4.3 12. Thus *Isay* his lips were touched with a coale from the altar, Isa. 6.6. Our sauior Christ in his baptisme receiued the holy Ghost descending vpon him in the likenesse of a Dove, Mat. 3. The Apottles, before they were dispersed in the world to preach the Gospell, were assited by the holy spirit, which came vpon them in prayer in the likenesse of fierie clouen tongues.

3 For to send an vnfit messenger, not enabled with gifts, is as if one should send a lame man of his errant: *He that sendeth a message by a foole (that is, one that is vnwise, and not qualified with gifts) is as he that cutteth off the legs,* Pro. 26.6. The Prophet *Isay* compareth such messengers to

to dumbe dogs, that delight in sleeping, *I say* 56.10. A man wil not keepe a dog to watch his house, that will not barke at a theefe: neither are the blind fit to be watch-men, as the prophet saith in the same place; their watch-men are blind: no more is it fit that they should be ignorant that watch ouer other mens soules, or slouthfull or negligent that haue the charge ouer others.

4 By this distribution of gifts to his members, our Lord and Saviour sheweth his great victory and triumph: *That being ascended, he hath led captiuitie captiue*, and dispoyled his enemies, and deuided the spoile among his faithfull seruants: so that the diuersitie of graces and gifts in Christs Church, redoundeth to the glorie of our victorious Captaine. And againe, as the Lord hath appointed the end, *the gathering together of the Saints, the edification of his bodie*, Ephes. 4.12. so likewise he hath ordained the meanes to that end, the necessitie of gifts working thereunto.

5 First, by this Scripture are reprobued all they which intrude and thrust themselves into the office and calling of Ministers, being not with gifts thereunto enabled; certainly let such know, that they

Ad Furiam.

are not of Gods sending: they either run then of themselves, not called of God, or sent, as the tares were sown of the envious man, who envieth the profit & feeding of Christs flocke. The people must needs be blind, where their guides are blind, as our sauior saith: *they be blind leaders of the blind*, Mat. 15. 13. For as Hierom saith, *detrimētū pecoris, ignominia pastoris*: *The wants of the shepheard, are the woes of the flocke*. The poore flock of Christ pincheth and smarteth for the ignorance and negligence of their pastors.

Secondly, we are taught to giue thanks vnto God for those excellēt graces which he bestoweth vpon his Ministers: as this Church of England shineth with a great number of such starres, that I thinke no Church in the world may be compared to it. Let vs therefore praise God for such, as the churches did for *Paul*: *They glorified God for me*, Gal. 2. 23. and pray earnestly vnto God to increase the number of them *that the Lord of the harvest will vouchsafe to send forth labourers into his harvest*, Mat. 9. 38.

Doct. 3.

Verse 19. *And for their sakes sanctifie I my selfe, that they also may be sanctified through the truth*. We see then that Christ

is

is the sanctifier of his Church, and that he hath receiued all graces and riches of the spirit onely to enrich vs.

1 So the Euangelist saith: *Of his fulnes haue we all receiued, and grace for grace.* John 1. 16. Christ is a full vessell, the ouerflowings whereof do fill all his members. The Apostle also saith, *Christ gaue himselfe for his Church, that he might sanctifie it and cleanse it,* Ephes. 5. 26.

All gifts deriued vnto the Church by Christ.

2 Thus was Paul called and sanctified by Christ: *Neither receiued I it of man, neither was I taught it, but by the reuelation of Iesus Christ,* Galat. 1. 12. Thus the Angel Christ gaue vnto Iohn a litle book which he did eate, and thereby prophesied, Reu. 10. 11.

3 Christ is the Oliue tree that standeth before the ruler of the whole earth, and emptieth it self by the pipes and conduits of his word into the golden candlestick of his Church, Zach. 4. He is the head, from whence the bodie receiueth life and power, as the Apostle saith: *Let vs in all things grow vp vnto him, which is the head, euen Christ, by whom all the bodie being coupled and knit together, according to the effectuall power, which is in the measure of euery part, receiveth increase of the bo-*

Ephes. 4. 16.

die, &amp;c.

4 For without a Mediator no grace is deriued from God vnto man : like as the nurse suckleth the child by the meane of her breasts, a part of her selfe. As the mind imparteth not her secrets , but the words and voice: so Christ is Gods eternal word to make known his wil; he by his incarnation, as the nurse by her breasts, doth conuey vnto vs heauenly grace. The booke of Gods secrets could not be opened, till the Lion of the tribe of Iuda had obtained to open it. *Reu. 5. 3. 5.*

5 First, in that Christ sanctifieth himselfe, he is manifested to be perfect God, who hath the fountaine of grace and life in himselfe, who needeth not by an other to be sanctified as man doth , but the fullnesse of the Godhead dwelleth bodily in him, *Col. 2. 9.* that is, essentially & substantially: for God giueth him not the spirit by measure, *Iohn 3. 34.* as to others. Secondly, Christ had no need of the grace of sanctification for himselfe , but to sanctifie vs. Christ therefore was borne, died, rose againe, ascended, not for himselfe, but for vs: he merited not to himselfe; but all the fruite of his merits redound to vs, contrary to the doctrine of the Church of Rome, who

Christ merited not for himselfe,

who teach that Christ merited for himself. Ambrose toucheth this point well: *Ad hoc natus est Christus, ut faceret creaturam, nec enim sibi natiuitas sua proficit, sed nobis; quia non eguit nasci, erat enim in Deo qui processit de Deo: si ergo natiuitas prima illi non profuit multò minus secunda.* Christ was borne to this end, to make the creatures; for his natiuitie did not profite himself, but vs; he needed not to haue bene borne or begotten, for he was in God that proceeded from God: if then his first natiuitie did not profit him, much lesse his second. As Christ was euerlastingly begotten of God, not for himselfe, but for the creation of the world; so he was borne in the fulnesse of time, not for himselfe, but for our redemption.

Lib. 5. de fid.  
cap. 7.

Thirdly, here may euery one learne, how to know himselfe to be a true member of Christs bodie, namely by his sanctificatiō: for as S. Paul saith, *If the first fruite be holy, so is the lumpe; if the roote be holy, so are the branches,* Rom. 11. If then we be graft into the true vine, the life of the tree is in vs, and the spirit of sanctification doth quicken vs: and as Christ did sanctifie himselfe, so are we sanctified by him. He then that hath not the spirit of Christ, whereby he shold be sanctified, is not his.

## The foureteenth Lecture.

*Verse 20. I pray not for these alone, but for them also which shall beleene in me.*

**N**OW followeth the second part of our Sauours prayer for his Church, namely, for those which would afterward beleene in him vnto the worlds end. First it is shewed for whom he prayeth, ver. 20. then what he prayeth for: first for their vnitie and perfection in this life, from vers. 20. to 24. Secondly, for their euerlasting saluation, from vers. 24. to the end.

Doct. 1.  
Christ praieth  
for all beloe-  
uers to the  
end of the  
world,

First we learne, that to our great comfort the prouident care and mercifull loue of Christ is extended, not vnto that age only then present, but to all the companie of beleeuers in all ages, so long as the world endureth.

1. So our Sauour saith, *Other sheepe I haue also, which are not of this fold, them also must I bring, and they shall heare my voice, and there shall be one sheep-fold and one shepheard,* Iohn 10. 16.

2. Of this sheep-fold were the Eunuch, *Acts 8.* Cornelius, *Acts 10.* Lydia, *Act. 16.* that were cōprehended vnder this prayer  
of



of Christ, and by the holy vertue and force thereof conuerted to the faith, and gathered vnto Christs sheepe.

3 For like as the waters of Iordan came not together, till all the people of Israell were cleane gone through, Ios. 3. 17. so the Lord hath purposed to continue the world, and to suspend the dissolution thereof, till the number of Saints be fulfilled. And as the people both before and following after Christ riding to Ierusalē, cryed, *Hosanna*, saue vs Lord, Mat. 21. 9. so both the faithfull people before the incarnation of Christ, and the Church also succeeding, haue their part of saluation in him.

4 For as the Apostle saith, speaking by way of comparison of the fathers vnder the law: *God providing a better thing for vs, that they without vs should not be made perfect*, Heb. 11. 40. So also God hath provided for all beleeuers which should follow in the world, that without them, no not the faithfull which then liued, could be compleat and perfect: seeing we all make but one bodie in Christ, which is not full and compleat, if any of the parts and members thereof be wanting.

5 First, this is a great comfort to as

K

many as do belecue in Christ, that our blessed Sauour hath prayed for them, and they are all comprehended in his prayer. Let not any man say, would God that I had liued in Christs time, that he might haue laid his hands vpon me, and prayed ouer me: that I might haue seene him, and heard him speake. What would we more? Christ hath prayed for vs, and by this his prayer we liue and are preserued. Was *Thomas* onely blessed, because he thrust his hand into Christs side, and felt the print of the nailes? Did not our Sauour pronounce all those also *blessed, that haue not seene, and yet haue beleueed*, Ioh. 20. 29.

Secondly, we are taught by this example of our Sauour, that we should not onely care for the present age, but as much as in vs lyeth prouide for posteritie, when we are gone. As the Lord testifieth of Abraham: *I know he will commaund his sonnes and his household after him, that they keepe the way of the Lord*, Gen. 18. 19. he had a care to transmit ouer to his posteritie the true worship of God. So Saint Peter saith: *I will indenuour alwaies, that ye may be able to haue remembrance of these things after my departure*, 2. Pet. 1. 15. So shold Christian Princes and Magistrates, faithfull Ministers

Care of posteritie.

Ministers and godly Parents lay such a foundation while they liue, that their subjects, people, and posteritie may feare God when they are gone. Many parents themselves are well affected to religion and godlineſſe, but they are careleſſe of their children. Such an one was *Ely*, that himſelfe fearing God, had no great care to plant the ſame in his children, ſuffering them to haue their owne mind. Ambroſe ſaith well: *Uſa partem ſuos ad ſui ſingit ſimilitudinem, tu filios inſtituere in ſimiles non potes?* The Beare formeth her young ones to her own ſhape, and by licking bringeth them to faſhion; and canſt not thou frame thy children to be like vnto thee in good things?

*Which ſhall beleue in me through their word* Doct. 2.  
By the word then and preaching of the Apoſtles, men are brought to faith and beleefe.

1 Thus the Apoſtle teſtifieth: *Faith is by hearing, and hearing by the word of God*, Rom. 10. 17. The word of God preached and by attentiu hearing receiued, is that which ingendreth faith.

2 There was reading of the Scriptures vſually vpon the Sabbath in Nazareth, but till Chriſt preached vnto them, and opened the Scripture, they vnderſtood it

not: but then hearing him preach: *They all bare witnesse, (and gaue consent to his doctrine) and wondred at the gracious words which proceeded out of his mouth.* The Eunuch did reade in the Prophet Isay, but he vnderstood him not, neither beleeued, till Philip had expounded the Prophet to him, Act. 8.

3 Like as a medicine helpeth not, vlesse there be also a skilfull man to apply the same, and giue direction how it shold be vsed, as the Prophet ioyneth them both together: *Is there no balme at Gilead, is there no Phisitian there?* Ier. 8. 22. it profited not to haue precious balme, without a Phisitian, that should prescribe the receipt thereof: So the word of God worketh not that effect, where by preaching it is not applyed. The Samaritans said to the woman: *We beleue now, not because of thy saying, for we haue heard him our selues,* Ioh. 4. 42. The reading of the Scripture is like the bare and naked report of the woman; the preaching is as the powerfull hearing of Christ himselfe.

4 For the word of God (the Spirit working by it) doth in preaching declare it selfe to be mightie in operation, *and sharper then a two edged sword, which entreteth through*

thoroughly unto the deuinding asunder of the soule and the spirit, the ioynts and the marrow, and is a discoverer of the thoughts and intents of the heart, Heb. 4. 12. This operation the Apostle ascribeth to the word preached: *If they all prophetic, &c. the secrets of his heart are made manifest, &c. 1. Cor. 14. 25.*

5 First, if the word of the Apostles haue this property to beget faith, then we need not maruell, that faith is so rare a thing Faith a rare thing, where there is no preaching: where there is no preaching: as in many places, where yet there is a dumbe and vnpreaching Ministerie, or else mens traditions are preached and vrged, and not the word of the Apostles onely, as in the Romish Church. Such doctrines the Apostle saith, they haue λόγον σοφίας, *a shew of wisdom:* but they are of no value, *οὐχ ἐστὶν τιμὴ τινί:* vpon which words Ambrose saith: *Religio appellatur, cum sit sacrilegium, quia, quod contra authorem est, sacrilega mente inventum est.* It is called religion, being a sacriledge: for whatsoeuer is against the author, sheweth a sacrilegious mind of the inuenter.

Secondly, whosoever is a contemner and neglecter of the word of God, cannot possible attaine vnto faith or beleefe. If

any man (as Iehoiakim) deface the Scriptures, who caused the booke to be cut and mangled, and then cast into the fire, Ier. 36.23. or stoppe their eare against it, as the Iewes against Stephen, Act. 7. or preferre worldly matters before it, as the Geragesenes, Mar. 8. 34. they may liue long enough before euer they shall meet with faith. For the wise man saith: *If thou seekest for her as siluer, &c. thou shalt find the knowledge of God*, Prou. 2.4. 5. They then which seeke not for her, shall not find her.

Doct. 3.

*That they all may be one, as thou o Father in me, and I in thee, &c. that they also may be one in vs* ] Our Sauior prayeth here for the vnion and communion of Saints; their vnion with God, their communion among themselves. Whereby this is gathered, that we cannot be one among our selues, vnlesse we be one with God: they cannot haue peace in the world, that are not at peace with God.

1 Therefore the Angels thus sing in that their heauenly song: *Glorie to God on high, peace in earth*, Luk. 2. 14. The way to obtaine peace in earth, is to giue glory to God in heauen.

2 Dauid first reconciled himselfe to God:

**God :** *I acknowledged my sinne vnto thee:* then he is assured of the loue and fauour of his Church: *therefore shall euery one that is godly, make his prayer vnto thee,* Psal. 32. 5. 6. then the faithfull will be readie for their parts to giue thanks vnto God for him. The contrarie appeareth in Cham, who first being cast off from God, and separated by his sins, which he felt heauier then he could beare, findeth no comfort in earth, he was afraid, lest euery one that met him, should kill him, Gen. 4.

3 Christ saith: Haue salt in your selues, haue peace one with another, Mark. 9. 50. We must first be inwardly seasoned with the salt of Gods grace, before we can haue peace without: Gods grace is the salt, peace is the sweet rellish or fauour, that followeth vpon this seasoning. The Prophet Dauid saith: *They came about me like Bees, and are quenched as a fire of thornes: but in the name of God I will destroy them,* Psal. 118. 12. Faith and confidence in the name of God, doth allay strife and contention, as when the sting of the Bee is doubled or pulled forth, or as the crackling fire of thornes is extinct and put out.

4 Our Sauour mooueth vs to vnitie, by his example: because he and his Father

are one: where he speaketh not of the essentiall vnion and consociation which he hath with God; but of his dispensation & mediation, who as he was man, cohered and cōsented with his Father in all things. We therefore should be in vnitie, consent and agree together, because Christ our Lord. euen as man, is of one accord and consent with his Father: and the like mind should be in vs, that was in Christ, Phil. 2.

5 If then the vnion with God, and cōmunion with the Saints do concurre together (for peace with the world followeth not peace with God: but the more we are loued of God, the more the world hateth vs. But our Sauour speaketh of that vnion and society, which the Church hath with it selfe) they then do deceiue themselves, which thinke they are at peace with God, and are not in loue and fellowship with the Church of Christ: whether Schismatickes, that deuide themselves from the peace of the Church, or prophane persons, that regard not the fellowship of the Saints: against whom the Apostle speaketh: *Not forsaking the fellowship that we haue among our selues, as the manner of some is*, Heb. 10. 25. Like vnto Ismael, whose hand was against euery  
man



man, and euery mans against him. So some there are that think wel of none, nor none thinke wel of them: but it is a true saying, *Non habet Deum patrem, qui non habet Ecclesiam matrem*: He cannot haue God to his father, that hath not the Church for his mother. He cannot haue vnitie with God, that regardeth not the societie of his Church, nor seeketh the loue thereof.

Augustine.

*That the world may beleue that thou hast sent me.* The first reason of this petition for vnitie, is taken from the fruites or effects, that the world and worldly men may be drawne to confesse, seeing the concord, vnitie, & sanctity of the seruants of Christ, that he is the true Messiah whom they worship.

1. So our Sauour saith, *Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.* Mat. 5. 15.

2. By this reason Moses perswadeth God not to destroy Israel: *Wherefore shall the Egyptians say, he hath brought them out maliciously, for to slay them in the wilderness?* Exod. 32. 12. He feared lest the heathen might haue taken occasiō hereby to blaspheme God: for this S. Paul reprobeth the Iewes, because the name of God was

707

are one: where he speaketh not of the essentiall vnion and consociation which he hath with God; but of his dispensation & mediation, who as he was man, cohered and cōsented with his Father in all things. We therefore should be in vnitie, consent and agree together, because Christ our Lord. euen as man, is of one accord and consent with his Father: and the like mind should be in vs, that was in Christ, Phil. 2.

5 If then the vnion with God, and cōmunion with the Saints do concurre together (for peace with the world followeth not peace with God: but the more we are loued of God, the more the world hateth vs. But our Sauour speaketh of that vnion and society, which the Church hath with it selfe) they then do deceiue themselves, which thinke they are at peace with God, and are not in loue and fellowship with the Church of Christ: whether Schismatickes, that deuide themselves from the peace of the Church, or prophane persons, that regard not the fellowship of the Saints: against whom the Apostle speaketh: *Not forsaking the fellowship that we haue among our selues, as the manner of some is*, Heb. 10. 25. Like vnto Ismael, whose hand was against euery  
man

man, and euery mans against him. So some there are that think wel of none, nor none thinke wel of them: but it is a true saying, *Non habet Deum patrem, qui non habet Ecclesiam matrem*: He cannot haue God to his father, that hath not the Church for his mother. He cannot haue vnitie with God, that regardeth not the societie of his Church, nor seeketh the loue thereof.

Augustine.

*That the world may beleue that thou hast sent me.* The first reason of this petition for vnitie, is taken from the fruites or effects, that the world and worldly men may be drawne to confesse, seeing the concord, vnitie, & sanctity of the seruants of Christ, that he is the true Messiah whom they worship.

1. So our Sauour saith, *Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen*, Mat. 5. 15.

2. By this reason Moses perswadeth God not to destroy Israel: *Wherefore shall the Egyptians say, he hath brought them out maliciously, for to slay them in the wilderness?* Exod. 32. 12. He feared lest the heathen might haue taken occasiō hereby to blaspheme God: for this S. Paul reprobeth the Iewes, because the name of God was

2701

blasphemed of the Gentiles through the,  
Rom. 2. 24. They by their euil conuersatio  
made the Gentiles more obstinate.

3. Like as then the outward deliuerance  
of the Israelites was famous among the  
heathen, and made them stand in awe: as  
the idolatrous Priests said to the Philis-  
tims: *Wherfore should ye harden your hearts  
as the Egyptians and Pharao hardened their  
hearts?* 1. Sam. 6. 7. and as the heathen  
praised God for the returne of the people  
from captiuitie, Psa. 126. 2. So much more  
occasion of praise is raised among the na-  
tions for the spirituall deliuerance of his  
Church, and redemption from sinne,

Why God  
would haue  
the holy life  
of his faithfull  
knowne to  
the world.

4. Two reasons may be yeelded hereof  
why God would haue made knowne to  
the world the godly conuersation of his  
Church: one for their conuersion, *that they  
which obey not the word, may be wonne with-  
out the word, by the conuersation of your  
wines,* 1. Pet. 3. 1. The other for their con-  
fusion, to be a iudgement vnto them, that  
they may be left without excuse, if by the  
contemplation of the creatures, much  
more by the conuersation of the faithfull,  
Rom. 1. 20.

5. They therefore are to be reprov'd,  
which by their vngodly life do hinder the  
beleefe

beleefe of the Gentiles: what will Iewes and Turkes say, when they see or heare of the malice, drunkenesse, extortion, vncleannesse, that raigneth among Christians? Can they thinke that we worship the true God, or that we are true worshippers being giuē ouer to such great enormities? If a man did but sinne against his brother, or do him wrong, it would aske recompence: but now such sinne against God, causing his name to be euill spoken of. If a man did by his owne sinne but slay his owne soule, it were an heauy case: but now drawing other after them by their euil example, or causing them to start aside and go backe, greater must needs be their condemnation. Our Sauour saith, *It were better a milstone were hanged about his neck and he drowned in the sea*, then he should offend the litle ones, the poore seruants of Christ. It were better for thē to be drowned without recouerie, because it is but the death of the bodie; whereas now by offences, they indanger their soules: it were better for other, because they should haue no rub in their way, or blocke to stumble at. Origene hereunto agreeably saith: *Qui scandalis conscius est, animam dabit pro anima eius, quem scandalizauit: He that is guil-*

Mat. 18. 6.

The danger  
of giuing  
offence.

27701

rie of offence, shall giue his soule for his soule whom he hath offended: It is good therefore for euery man to take heede of offences.

## The fifteenth Lecture.

*Verse 22. The glorie which thou gauest me haue I giuen them, that they may be one as we are one.*

**H**ERE is another reason of Christs petition for vnitie, taken from the very fountaine and originall thereof, namely, their election and fore-ordaining vnto glorie: for this cause they are glorified in Christ, that they might expresse and shew forth this godly vnion and spirituall coniunction.

Doct. 1.

Hence then we learne, that such as are ordained vnto life and euerlasting glorie, are prepared of God vnto good workes first, and to the seruice of loue in this life before they shall be admitted to the next.

We are elected to walke in good workes.

1. So the Apostle saith: *As he hath chosen vs in him before the foundation of the world, that we should be holy and without blame before him in loue, Ephes. 1.4.* And againe

againē, *Ye are his workmanship, created in Christ Iesus vnto good workes, which God hath ordained that we should walke in them,* Ephes. 2. 10. Then both good workes were ordained for the elect, and the elect ordained to walke in good workes.

3. The holy Apostle thus testifieth of himselfe: *Who shall deliuer me from euery euill worke, and preserue me to his heauenly kingdome,* 2. Tim. 4. 18. He assurēth himself that God will giue him grace to abstaine from euill workes, seeing he had ordained him for his kingdome. Christ concludeth Zacheus to be the sonne of Abraham, and child of saluation, because he had expressed liuely fruites thereof in his large restitution and bountifull charitie. Luke 19. 8.

3. Like as Dauid being deputed and appointed to the kingdom of Israell, doth in the meane time prepare and addresse himselfe to walke vprightly, as he saith: *I will do wisely in the perfect way, til thou comest vnto me,* Psal. 101. 2. so all they which are ordained to Christs euēlasting kingdome, should walke in Dauids steps. As the bride prepareth and trimmeth her self for her husband, though alreadie espoused: so the elected alreadie by Gods gracious electiō espoused vnto him in Christ,

2707

must adorne and trim themselves by holiness and vertue, that they may be readie to solemnize the euerlasting marriage feast in heauen.

4. For they must first shew themselves faithfull in litle, whom the Lord should afterward make rulers of much, Mat. 25. 23. They must first shew their faithfulness in seeking Gods glorie in earth, before they can receiue glorie from God in heauen.

Election not  
of workes  
but by grace.

5. First then, seeing glorie is first giuen and decreed to the elect, then followeth their godly vnitie and fruitfull loue: and the first is bestowed, that the second may follow; not this first foreseene, that the other might be decreed. We see that election is not grounded vpon the foresight of mens workes, but these are fruites and effects of election, not causes and beginners of it: as the Apostle sheweth, *That the purpose of God might remaine according to election, not by workes, but by him that calleth. Rom. 9. 11.*

Secondly, we haue here a certaine rule giuen vs, whereby we may discern our election, namely, by the fruitfull works of vnitie and charity, which are as seales and pledges of that glorie which is decreed to be



be giuen vs in Christ. Thus S. Peter exhorteth: *Wherefore brethren, giue rather diligence to make your calling and election sure, for if ye do those things, ye shall neuer fall.*

2. Pet. 1. 10. And S. Iohn saith, *We know we are translated from death to life, because we loue the brethren.* 1. Ioh. 3. 14. There are

two bookes, whereby euery man shall be iudged, the booke of life, and the book of euery mans conscience, as S. Iohn testifieth: *The bookes were opened, and another booke was opened, which is the booke of life,*

Reu. 20. 12. The booke of the conscience is a true copie of the booke of life, here a man shall find how it is written there. The

record of a mans conscience, is a certaine and infallible euidence of the record in heauen. Thus S. Paul found written in the

booke of his conscience, that because he had fought a good fight, & kept the faith, he doubted not but that a crowne of righteousnes was laid vp for him, 2. Tim. 4. 8.

Wherefore by the workes of grace let vs strue to be assured of glorie: let vs now say as the Church *fertilis suis concia,*

*Veni frater, exeamus in agrum:* Thus the Church knowing her selfe to be fruitfull: as Ambrose well applieth that place, saith

to Christ, *Come let vs go forth into the field*

Two bookes:  
the booke of  
life, the book  
of a mans  
conscience.

my brother, Cantic. 7. 11. We must now bring Christ into our field, to shew him our fruites, that he may afterwards bring vs into his barnes to enioy his glorie.

Verse 23. *I in them, and thou in me, that they may be made perfect in one.*] A third reason is here contained of Christs petition for vnitie in his members: namely, from the adiunct of perfection: they cannot be made perfect without it, neither can any man be a compleat Christian and true member of Christ, vnlesse there be a coniunction also with Christs bodie. So that to this perfection, there are three degrees of vnion expressed: the first of Christ the Mediator with God his Father: *Thou in me*: the second of Christ with his Church, *I in them*: the third of the members among themselues, *That they may be perfect in one.*

1 *Doct* Here then where Christ saith, *I in the*: we are taught that there is no true peace, concord, or vnion, but in Christ. So our Sauour saith, *That in me ye might haue peace*, Ioh. 16. 23. and the Apostle: ἀληθεύοντες ἐν ἀγάπῃ, following the truth in loue: there is no sound and true loue but in the truth.

2 Dauid fretted in himselfe, and was disquieted,

disquieted, he could find no rest, nor peace, till he went into the Sanctuarie of God, Psal. 73. 17. Thus Saint Paule sheweth, that while he was vnder the law, he found nothing but death and condemnation: *But I died, and the same commaundment which was ordained unto life, was found to be unto me to death*, Rom. 7. 10. But after he was come to Christ, then he found, *that there was no condemnation to them that were in Christ Iesus*, Rom. 8. 1. It did not helpe the Apostle, that he was a Pharise, a circumcised Hebrew, Philip. 3. 5. confederate with the high Priest, Act. 10. 1. all this he counted as dounge in respect of the knowledge of Christ.

3 The peace, friendship, and confederacie of men, is like the tempering of iron and clay together, that will not be ioyned, Dan. 2. 43. And like as when a man lea-  
neth vpon a broken staffe, the shiuers thereof will runne into his hand, 2. King. 18. 21. such is the peace and loue of the world, it in the end turneth to hatred. Such was the friendship betweene Abimelech and the Sichemites, a fire went out from the one and consumed the other, Iud. 9. 20.

4 For peace is one of the fruites of the

27704

Spirit, Gal. 5. 22. therefore as a man cannot gather grapes of thornes, nor figges of thistles, so neither is true peace to be expected in the world without Christ.

5 First then all externall peace, which is not combined and knit together by Christ, can not hold: such was the league betweene godly Iehosophat and wicked Ahab, it brought him into daunger of his life, 1. King. 22. 32. as the ioyning with Ahaziah the sonne of Ahab, was the cause of the losse of Iehosopaths shippes, 2. Chr. 20. 37.

Three kinds  
offalse peace.

Secondly, we learne that there can be no true internall peace, but in Christ: there may be a carnall securitie, such as was in the old world, that gaue themselues to eating and drinking, till the floud came and destroyed them: but this is farre from true peace. The hypocrite also spareth no cost nor labour to be reconciled, he will bring thousands of rammes, and riuers of oyle, Micah. 6. 6. but he cannot find by his own workes the right way vnto peace.

A third sort there is, that haue a feeling of this peace for a time, but it continueth not. As Ahab found the wrath of God somewhat appeased toward him, after he had humbled himselfe with fasting and sackcloth,

sackcloth, 1. King. 21. 27. but he soone returned to his old sinnes, and kindled the wrath of God against him againe. The only true peace then with God is wrought by faith in Christ, Rom. 5. 1. And the right concord and vnitie among men is made perfect by the profession of the truth: as the heart of Dauid and Ionathan were linked together in faith and in the feare of God. Hierom. well saith: *Vera est illa necessitudo, & Christi glutina copulata, quam non utilitas rei familiaris, nec presentia tantum corporum; non subdola & palpans adulatio, sed Dei timor, & diuinarum Scripturarum studia conciliant: That is true friendship, and ioyned together in Christ, which not priuate profite or the bodily presence, or flatterie; but the feare of God, and the studie of Scripture doth beget.*

Paulin. Tom.

And hast loued them, as thou hast loued Doct. 3.

me] Like as Gods loue was manifested to Christ, when the holy Ghost descended vpon him, whereby he was sanctified and replenished in his humane nature with all heavenly gifts and graces: at what time God proclaimed from heauen, that Christ was his beloued sonne, Mat. 3. So Gods loue is not in any thing more euident toward his children, then when he endueth

Gods loue  
best knowne  
by the graces  
of sanctification.

them with his holy Spirit, whereby they are sanctified: and therefore our Sauour prayeth for their sanctification, that the world may know, that God loueth them.

1 Thus the Apostle testifieth: *The loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vs.* Rom. 5. 5. that is, hereby the loue of God is apparant toward vs, because he giueth vs his spirit, whereby we are sanctified.

2 Thus was the loue of God confirmed toward the holy Apostle, who prayed, that the temptation of his flesh might depart from him, and receiued this answer: *My grace is sufficient for thee.* 2. Cor. 12. 9. The assistance of Gods grace was a sure testimonie of his loue. So the Prophet Dauid prayeth: *Make me to heare ioy and gladnesse, that the bones which thou hast broken may reioyce: and againe, Restore me to the ioy of thy saluation, and stablish me with thy free spirit,* Psal. 51. 8. 12. He desireth none other testimonie of Gods loue toward him, but that he may feeble the inward comfort of Gods spirit.

3 For Gods loue is best knowne by his best gifts; the best things he reserueth for those, whom he best loueth. Now the graces of regeneration, the spirituall gifte so  
faith

faith, hope, and loue, are without al comparison the most principall. As the Apostle saith: *Desire you the best giftes, and I will yet shew you a more excellent way,* 1. Cor. 12. 31. and then in the next chapter he treateth of faith, hope, and loue.

4 Like as Ioseph sent vnto Benjamin more plentifull measses of meate, Gen. 43. 34. and gaue him richer gifts, and more costly sutes of apparell, then to the rest of his brethren, Gen. 45. 22. so the Lord bestoweth the best gifts vpon his owne children. As the father caused the fat calfe to be killed for his returned sonne, Luk. 15. so the fatnesse of spirituall graces the Lord vouchsafeth vnto such, as truly turn vnto him.

5 The vse of this doctrine is excellent, that we should not grieue to see the prosperitie, ease, and wealth of many worldly men: like as sometime the Prophet Dauid fretted in himselfe at that sight, Psal. 73. 2. But let vs consider how plentifully the Lord doth recompence to his children the want of things temporall, with the eternall graces of the spirit. Dauid preferreth the light of Gods countenance before the abundance of wine, corne, oyle, or any other worldly endowment, Psal. 4.

Augustine saith well: *Si Deus tanta dat malis, quanta seruat bonis?* If God giue such things, as riches, and prosperitie to the wicked, how great gifts hath he in store for his? Say not then in thine heart, why hath not God made me rich, honorable, strong, & beautifull? he hath giuen thee a better portion, the knowledge of his name, an heart to feare him, a conscience to abstaine from euill. Where as thou seest a rich man giuen to oppression, a prophane person, a senselesse ignorant man: tell me, wouldst thou chaunge states with him? I think not: be content then with chy best lot, and desire still the increase and continuance of spirituall graces.

### *The sixteenth Lecture.*

*Verf. 24. Father, I will, &c.*

**N**OW followeth the other petition of our Sauiour for the glorification of his Church: where we haue the request it selfe, that they may be with Christ: the end, to behold his glorie: the assurance, for thou lovedst me before the foundation of the world.

Dof. 1.

First, we see the efficacy of Christs prayer,



prayer, that whatsoeuer he but willeth of God, as the Mediator of his Church, it is accomplished.

1 Thus the Apostle testifieth: *He is able perfectly to saue those, that come vnto God by him, because he euer liueth to make intercession for them,* Heb. 7. 25. The prayer of Christs mediation.

2 Thus our Sauour was heard for Lazarus: *I know thou hearest me alwaies,* Ioh. 11. 42. Thus our Sauour prayed for Peter, that his faith failed him not, Luk. 22. 32. and it was so fulfilled: for though Peters faith was shaken, yet was it not ouerthrowne; though it fainted, it failed not.

3 If Moses by the lifting vp of his hands ruled the battell betweene Israel and Ameleck: if Eliah by his tounge gouerned the aire, that it should not raine, but according to his word. If Peters shadow commaunded diseases, Act. 5. 15. how much more effectuall is the holy will and desire of Christ.

4 For Christ is the beloued sonne of God, in whom God is well pleased, Mat. 3. 17. whatsoeuer Christ therefore willeth of his Father, he cannot denie vnto him, for the great loue he hath toward him.

5 First, to our great comfort we are taught, that seeing the will of Christ is

omnipotent; whatsoeuer it pleased the Lord, that did he in heauen and earth, Psal. 135. 6. and his will toward his church is most kind, louing, mercifull, and bountifull; that nothing can fall out amisse to Gods children; they need not feare temptation, tribulation, trouble, all shall fall out for the best, Christ will haue it so. Againe, so forcible is the mediation of Christ, that whatsoeuer we shall aske the father in his name, he will giue it vs, Iohn 16. 23. No man hath any such assurance in his suites and requests which he maketh vnto men: wherefore we ought most chearefully to resort to the throne of grace, where our faithfull petitions are neuer reiected and cast forth. Hierome well saith, *Peto ut accipiam, & cum accepero rursus peto, auarus sum ad accipienda beneficia Dei, nec ille deficit in dando, nec ego satior in accipiendo, quanto plus bibero, tanto plus sitio: I aske to receiue, and whē I haue receiued, I ask again, I am couetous to receiue Gods blessings, he faileth not in giuing, and I am not filled with receiuing, the more I drinke, the more I thirst.*

Doct. 2.

*That they which thou hast giuen me, be with me where I am.* This is a great priuiledge, that our blessed sauior hath appointed

red vs to no other place, then where he himselfe is.

The faithfull  
shal be in the  
same place  
with Christ  
in heauen.

1. Thus S. Paul saith, *We shall meet the Lord in the aire, and so shall be euer with him* 1. Theff. 4. 17.

2. The Lord said to the conuert vpon the crosse, *This day shalt thou be with me in Paradise*. S. Paul assureth himselfe, that when he should be dissolued, he should be with Christ. Phil. 1. 23.

3. Like as it is a great honour if the master should set his seruant at his own table: so our Sauour saith to his Apostles, that they should eate and drinke at his table in his kingdome, Luke 12. 29. Like as Ichu took Ichonadab vp into the chariot with him, 2. King. 10. 15. the like honor Christ vouchsafeth vnto his Saints.

4. Our Sauour giueth this reason, they had continued with him in his temptations, Luke 22. 28. And againe he saith, Where I am, there be my Ministers also, Iohn 12. 26. They which haue bene partakers of the afflictions of Christ, shall also be made partners in his glorie.

5. If we desire then to dwel with Christ in the kingdome of heauen, he must dwel with vs in earth: if to be receiued into his euerlasting habitation, then we must now

prepare for him the habitation of our hearts. How can they then be assured to enjoy Christs presence in heaven, that delight not to heare him present now? who by their corrupt communication and prophane behavior, do grieue the spirit of God, and chase away Christ from them. Ambrose saith wel, *Proiectus est Adā ē Paradiso, nō immerito ipse, enim se prius absconderat à facie Dei: Adā was cast out of Paradise, and not without cause, for first he had hid himselfe from Gods face:* so they which behold not Gods face, nor enjoy the presence of his spirit here, cannot haue the presence of his glorie in heaven,

Doct. 3.

*That they may behold my glorie which thou hast given me:* they shall not onely be beholders, but partakers also of that great glorie.

1. So the Apostle saith, *We all behold as in a mirrour with open face the glorie of the Lord, and are changed into the same image from glorie to glorie.* 2. Cor. 3. 18. This glory seene here as in a glasse, shall be seene there with open face, and so seene as that we shall be changed and transformed into it.

2 Thus Moses and Elias appeared in glory in mount Tabor, where our Saviour was also  
transf-

transfigured, Luke 9. 31. So Stephen beholding the glorie of God, and Iesus standing at the right hand of God, himselfe also was partaker of that glorie being yet vpon the earth, his face was as the face of an Angell, Act. 6. 15.

3. Like as Hezekiah to gratifie the king of Babels messenger, who was sent to congratulate with him for his recouerie, did shew him in kindnesse all the treasure of his house, though this were a simple part of Hezekiah and done without warrant. But yet like as men exalted to honour and wealth, do delight to shew to their friends their happie estate: so our Sauior Christ desireth that his Church shold behold his great glory. Like as the church saith in the Canticles, *I will leade thee into my mothers house, I will cause thee to drinke spiced wine, Cant. 8. 2.* so our blessed sauior will bring vs into his fathers house, and shew vs of his best things.

4. For this glorie which Christ hath receiued as our Mediator, he hath to this end receiued it, to bestow it vpon his church Iohn 17. 22. *The glorie that thou gauest me, I haue giuen them.* Christ hath not merited or purchased any thing to himselfe by his great glorie, but whatsoeuer he wrought

27701

for vs as our Mediator, the whole gaine and benefite thereof redoundeth to vs.

They that wil  
see Christ face  
to face in hea  
uen, must see  
him by faith  
here.

5. But as we hope to behold the glorie of Christ in heauen with open face, so must we now see him by faith: as the Apostle saith, *We walke by faith, not by sight*, 2. Cor. 5. 7. then we shall walke by sight, not by faith: wherefore whosoever now seeth not Christ by faith, shal not then inioy his sight and presence in glorie. We must, as Moses, discern the land of promise a far off, before we can enter into it. They therefore that want the vision of the soule in this life, cannot haue the full contemplatiō of Christs glorie afterward. Certaine it is, that Christ will reueale himselfe to all his children before they go hence, as he was seene and embraced of Simeon before his departure. Origene saith wel, *Ut naturalis quidam attractus quibusdam inest, ut magneti ad ferrum, bitumini ad ignem, sic fidei ad diuinā virtutē: as some things haue a natural property to draw vnto them, as the lode-stone to draw iron, brimstone to draw fire, so faith hath attractive force to draw diuine vertue.* Faith then will draw vs to heauen, hope pitcheth her anker there, and will in good time draw vs thither.

Hom. in Mat.  
13.

Heb. 6. 19.

Doct. 4.

*For thou louedst me before the foundation*

of the world. Our Sauour speaketh of that glorie which the Lord decreed to giue vnto him before the beginning of the world: whereby we do learne, that as Christ the head was predestinate vnto glorie, so also his members were set apart vnto life in the euerlasting decree of God.

1. The Apostle saith, that Christ was determined or predestinate the sonne of God, as some translate *ὁρισθῆντος*, Rom. 1.4. Christ how said to be predestinate, Saint Peter sayth to the same purpose, *προεγνωσμεν*, knowne or ordained. Augustine therupon doth inferre, that Christ was *Praclarissimum lumen gratiae & praedestinationis*: The most manifest light of grace & predestination. As Christ was predestinate as man vnto glorie, so are his members: Who hath predestinate vs to be adopted thorough Iesus Christ vnto himselfe, Ephes.

1.5.  
2. So the Lord saith to Ieremie, *Before I formed thee in the wombe, I knew thee*, Ier. 1.5. God had knowne, approued, and chosen the Prophet euen before he was borne.

3. For like as Dauid was annointed and appointed to be King, long before he entered to his kingdom: and Moses was destined to be deliuerer of Israel forty yeares

before he exercised his office: so the elect of God were long ago ordained to salvation, though the accomplishment thereof they must expect with patience.

4. And this God did, *to the praise of the glorie of his name*, Ephes. 1. 6. 6. *For herein appeared loue, not that we loued God, but that he loued vs,* 1. John 4. 10. This is Gods great goodnesse, that hath prepared for vs an euerlasting kingdome before as yet we were.

5. Seeing then that God in his gracious decree of electiō, hath sorted out some to euerlasting saluation, we must take heed of 2 gulfs, that we fal not into them: the one is of superstition, not to thinke with the Papistes, that it is presumption to be sure of that which God hath most surely and certainly decreed: the other is of presumption, that men without good ground be not too confident in their hope, thinking to be saued whatsoeuer they do: but that as the Apostle saith, *We worke out our saluation with feare and trembling*, and labour to adde dayly somewhat to our assurance: that as saint Peter saith, *We giue diligence to make our calling and electiō sure*, and seale the same vnto our soules by the fruits thereof. This assurance of saluation



is neither impossible to be had, as the Pa-  
 pish thinketh, nor yet easie to be had, as the  
 carnal Protestant thinketh. It may be had,  
 but with much study and faithfull endeour  
 and godly care, by feare and trembling.  
 Happie are they, which by Gods grace  
 haue attained to this gift and heauen-  
 ly worke, as all wee which belecue in  
 Christ shall in good time before we go  
 hence by Gods grace attaine vnto it:  
 then shall we with patience runne out  
 our course, and nothing can happen  
 so grieuous which this happie assurance of  
 heauen will not make easie vnto vs. That  
 we may say with the Prophet Dauid: *I*  
*had fainted, if I had not beleued to see the*  
*goodnesse of the Lord in the land of the li-*  
*uing, P[sa]. 27. 13.* Ambrose saith well:  
*Manipulis beatae vitae si quid accidit aduersi,*  
*tanquam sterilis auena absconditur, &c.* By  
 this bundle of our hope of eternal life, if any  
 thing fall out crossely, it is hid as wild oates or  
 weedes in an handful of corne: that like as in  
 a peece of good wheate a few weeds are  
 not seene; no more is aduersitie felt, where  
 heauen is hoped for.

Assurance of  
 heauen is nei-  
 ther impossi-  
 ble, nor yet  
 easie to be  
 had.

The

## The seventeenth Lecture.

*Verse 25. O righteous father, the world also bath not knowne thee.*

**I**N these verses following, the meanes are exprested whereby we may attaine vnto euerlasting glory, described in the former verse, and they are two: the knowledge of God, vers. 25. and the liuely sense and feeling of Gods loue, verse 26. First, in this verse our Sauior sheweth, that the world is vtterly ignorant of God, and void of true knowledge.

The blindness  
& ignorance  
of the world.

1. As the Euangelist testifieth, *He was in the world, and the world was made by him, and the world knew him not*, Iohn 1. 10. So the Apostle rehearseth out of the Psalme, *There is none that understandeth, none that seeketh after God*, Rom 3. 11.

2. Such a worldly man was Pharao, who prophanely said: *I know not the Lord, neither wil I let Israel go*, Exod. 5. 2. Such an ignorant person and blasphemous wretch was the messenger of the King sent for Elisha: *Behold this euil* (saith he) *commeth of the Lord, why should I waite on the Lord any longer*, 2. Kin. 6. 33.

3. Like

3. Like as a foole or ideot knoweth not the way into the citie; such fooles are all worldly men, that know not the way which leadeth to the celestiall Ierusalem, Eccles. 10. 15. who are herein worse then the ox or asse, *which know their owner and their masters crib*, Isay 13. but these haue no knowledge of God, who made them and dayly feedeth them.

4. The cause of this ignorance of the world, is the hardnes of their heart. Eph. 4. 18, because through their corrupt and forward affections, they corrupt that light of nature which they haue, *Because when they knew God, they glorified him not as God, neither were thankfull, but became vaine in their imaginations, and their foolish hart was full of darknesse*, Rom. 1. 21.

5. We see then what a dangerous thing it is, not to haue the knowledge of God, and to be ignorant of his wayes: all such are as yet of the world, and being of the world are vnder the regiment and kingdom of Satan: vnder Christs protection they are not, for he prayeth not for the world, Iohn 17. 9. This should be a caueat to all those, who, some of contempt, some of negligence, care not for the knowledge of God or his word. Ambrose well saith,

## The seventeenth Lecture.

*Verse 25. O righteous father, the world also hath not knowne thee.*

**I**N these verses following, the meanes are expressed whereby we may attaine vnto euerlasting glory, described in the former verse, and they are two: the knowledge of God, vers. 25. and the liuely sense and feeling of Gods loue, verse 26. First, in this verse our Sauior sheweth, that the world is vtterly ignorant of God, and void of true knowledge.

The blindness  
& ignorance  
of the world.

1. As the Euangelist testifieth, *He was in the world, and the world was made by him, and the world knew him not*, Iohn 1. 10. So the Apostle rehearseth out of the Psalme, *There is none that understandeth, none that seeketh after God*, Rom 3. 11.

2. Such a worldly man was Pharao, who prophanely said: *I know not the Lord, neither wil I let Israel go*, Exod. 5. 2. Such an ignorant person and blasphemous wretch was the messenger of the King sent for Elisha: *Behold this euil* (saith he) *commeth of the Lord, why should I waite on the Lord any longer*. 2. Kin. 6. 33.

3. Like

3. Like as a foole or ideot knoweth not the way into the citie; such fooles are all worldly men, that know not the way which leadeth to the celestiall Ierusalem, Eccles. 10. 15. who are herein worse then the oxe or asse, *which know their owner and their masters crib*, Isay 13. but these haue no knowledge of God, who made them and dayly feedeth them.

4. The cause of this ignorance of the world, is the hardnes of their heart. Eph. 4. 18, because through their corrupt and forward affections, they corrupt that light of nature which they haue, *Because when they knew God, they glorified him not as God, neither were thankfull, but became vaine in their imaginations, and their foolish hart was full of darknesse*. Rom. 1. 21.

5. We see then what a dangerous thing it is, not to haue the knowledge of God, and to be ignorant of his wayes: all such are as yet of the world, and being of the world are vnder the regiment and kingdome of Satan: vnder Christs protection they are not, for he prayeth not for the world, Iohn 17. 9. This should be a caueat to all those, who, some of contempt, some of negligence, care not for the knowledge of God or his word. Ambrose well saith,

Lib. 5 in Luc.

Ignorance a  
sufficiēt cause  
of condem-  
nation.

Doct. 2.

Al holy know  
ledge deriued  
from Christ.

*Lepra medicina verbū est, contemptus utique  
verbi, lepra mentis est: The word is the medi-  
cine for the leprosie of the soule, the contempt  
then of the word, maketh the soule leprous.*

Though a man had no other sins to con-  
dēne him (& yet ignorāce cānot be alone,  
but hath other sinnes following it) it were  
a sufficient cause of condemnation, that he  
regardeth not to know God: as the Pro-  
phet saith, *My people go into captiuitie, be-  
cause they haue no knowledge, Isay 5. 13.*

*But I know him, and these haue known that  
thou hast sent me.* We know God, because  
Christ first knoweth, and by him and from  
him his members also know: so that Christ  
to his church is the fountaine and author  
of all spirituall knowledge.

1. *No man hath seene God at any time, the  
onely begotten sonne, which is in the bosome  
of the father, he hath declared him. Iohn  
1. 18.*

2. Nicodemus til he came to Christ, was  
ignorant of the first principles of Christian  
religiō, he knew not what it wasto be born  
again, Iohn 3. The holy Apostle could not  
find out true knowledge at the feete of  
Gamaliel, nor in the sect of the Pharises:  
he was taught the Gospell by no other  
meanes, but by the reuelation of Iesus  
Christ,

Christ, Galat. 1. 12. neither had Zacheus euer become the child of Abraham, if he had not come downe from the figge tree and followed Christ, Luke 19.

\* 3. So that as the Israelites could neuer haue found out the way to the promised land, through the vast and vnkowne wilderness, vnlesse Christ had gone before them in a cloudie piller by day, and a fiery piller by night: and like as Moses could neuer haue described the forme and fashion of the tabernacle, if the Lord had not first shewed it him in the mount: so as impossible it is, without Christs direction in his word, to find out the way to eternal life. He is therefore that oliue tree, that doth conuey into the candlestick of the church, that oile and fatnesse, whereby the light thereof is cherished and preserued, Zach. 4.

4. For none in heauen or in earth was found worthy to open the book of Gods secrets, and to looke thereon, but onely the lambe, Reu. 5. 3. 9. The booke had remained sealed still, if Christ had not taken the booke out of the right hand of him that sat vpon the throne, and opened the scales thereof.

5. First then their blind endeuer is con-

A vaine labor  
to seeke for  
true wildome  
without  
Christ.

demned, which by the light of nature thinke to find out the truth. The Philosophers among the heathen, and wise among the Gentiles, much busied themselves to find out the truth, but they labored in vaine. The three wise-men that came from the East, did not content themselves with their humane wisdom and natural experience, but followed the conduct of the starre to seeke for Christ. If Saul must haue a prophet to tell him what was become of his fathers asses; to find out heauen, hath much more need of a propheticall light.

Secondly, all carnal and secure persons are admonished, that if they desire knowledge, they should seek it at Christs hands in his word: it is no maruell that so many yet continue in ignorance, seeing they despise the meanes of knowledge. Heauen cannot be scaled without Iacobs ladder, the top whereof resteth vpon Christ, Gen. 28. One well saith, *Nemini credas tuum, nisi praesente lucerna istius luce processum, sit fides itineris tui prauia, sit tibi iter scriptura diuina: Trust no man to direct thee, vnles this light go before: let faith be the foreman in thy iorney, and let thy way be by the scripture.*

Amb. serm. 14  
in Psal. 119.

Doct. 3.

Verse 26. And I haue declared vnto them  
thy



thy name, and will declare it.] Here our Sauior promiseth the perpetuall assistance of his spirit, and continuall declaration of his word to his church, that as he had preached and declared it, so he would still instruct his seruants, & not leaue his church destitute of the ministerie of his word.

God will neuer leaue his Church destitute of his word.

1. Thus the Lord promiseth by his prophet: *I will make my covenant with them, saith the Lord, my spirit that is upon thee, & the words which I haue put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed (saith the Lord) from henceforth, euen for euer.* Isay 59.21.

2. Thus our Sauiour leauing the world, ordained his Apostles in his stead, to be witnesses of him to the ends of the world. Act. 1.8. The Apostles also constituted Euangelists, as Timothy, 2. Tim. 1.6. To second their work, the Euangelists ordained Bishops, Pastors and Elders in euery citie Tit. 1.5. to finish the work of the Gospell.

3. For like as it is not enough to sow the corne, and cast it into the earth, but it must haue both the first and latter raine, Ioel 2. 23. so it is necessary that Apostles & other succeeding Ministers, should water that which Paul and the other Apostles had

planted, 1. Cor. 3. 6. And like as after the house is builded, it must be continually repaired, lest through the idlenesse of the hands the house drop through, Eccl. 10. 18. so after the foundation laid, and building finished by Christ and his Apostles the chiefe builders, others must be raised vp to reparaire the ruines of Gods house.

4. Therefore as Saint Paul saith, Christ gaue some to be Apostles, some Prophets, some Euangelists, some Pastors and teachers, *for the gathering together of the saints the work of the ministry, the edification of the body of Christ*, Eph. 4. 11. So that al these offices are necessary, Prophets to assist, Apostles and Euangelists to second Prophets, Pastors and teachers to succeed Euangelists, that all the Saints in all ages may be gathered together, and the whole body of Christ edified.

5. How much then are we to giue thanks vnto God, for this his prouident care ouer his church, neuer leauing the same destitute of his word, which we see to the praise of God this day: for God hath furnished this Church of England with such abundance of learned pastors, as I thinke few churches in the world may compare with it. So that as Elias ascen-

ding.

dim  
as  
ciof  
hab  
dim  
los:  
left  
net  
hea  
seru  
tran  
vpo  
hat  
hat  
will  
this  
mo  
the  
be c  
ces  
may  
T  
then  
a liu  
that  
may  
and  
I.  
Tha

ding, left his spirit doubled vpon Elifha:

as Ambrose well noteth, *O hereditas preciosa, in qua plus heredi relinquitur, quam habetur: mirum in modum plus Helias gratie dimisit in terris, quam secum portauit ad cælos: A precious inheritance, wherein more is left to the heire, then was first had; Elias leaueth more grace in earth, then he caried to heauen:* so I doubt not but many faithfull seruants of God departed this life, haue transmitted their spirit and giftes double vpon their posteritie. Seeing Christ then hath such care to instruct his flocke, as he hath declared his word, so doth yet and will further declare: let no man despise this so great riches, but profit more and more by the ministerie of the word, that the oftener it is declared, the greater may be our increase in faith: that as Gods graces are doubled vpon our teachers, so they may be multiplied also vpon the hearers.

Ambros. E-  
pist. 60.

*That the loue wherewith thou hast loued them, may be in them:* that is, they may haue a liuely sense & feeling of the loue of God: Knowledge that as they abound in knowledge, so they without sense may also be quickned in the liuely feeling and feeling and apprehension of it. fruitlesse.

Dost. 4.

1. This is that which the Apostle saith: *That ye may be able to comprehend with all*

27701

*Saints, what is the breadth, length, depth and height, and to know the loue of Christ which passeth knowledge. Ephes. 3. 18. 19.*

2 Such sense of the loue of Christ the Apostle Paul had, who thus in particular professeth of himselfe: *Christ loued me, and gaue himselfe for me, Gal. 2. 20.* Thus also the prophet Dauid spake from his inward feeling of Gods goodnesse toward him: *how deare are thy thoughts toward me, ô God, how great is the sum of them! Psal. 132. 17.*

3. Like as Iob saith, *I haue heard of thee by the hearing of the eare, but now mine eye seeth thee. Iob 42. 5.* so they which haue only a speculatiue knowledge of God, do heare as with the eare; but they that haue an inward feeling and experience of his loue, do see him with the eye: this the prophet Dauid calleth, the tast of the soule: *Tast ye and see how gracious the Lord is, Psa. 34. 8.* Like as Manna, though pleasant to the sight, yet was more pleasant to the tast: so is the mercie and loue of God more ioyous felt and comprehended, then vnderstood onely and apprehended.

4 For we are commanded to loue God with all the heart, soule and mind, Mat. 22. 37. God must not only haue our mind and vnderstanding, but our heart and affectiō:

we

we do not otherwise honour God with all our strength.

5 Hence then we are taught a most necessary point of Christian doctrine, that we should labour to our knowledge to ad affection, to our iudgement zeale, to our vnderstanding cōscience & feeling. Many seeme to know much, but there is withall a coldnesse in their heart. Happy it is with those, that when they heare the word, do not onely conceiue and vnderstand it as Herode did, Marke. 6.20. but their hearts are inflamed, as the two Disciples, while Christ preached vnto them, found their hearts burne within them, Luke 24. The Prophet Dauid saith: *Oh how I loue thy law!* Psal. 119.97. whereof Ambrose well saith; *Diligere amplius est, quàm custodire, hoc necessitatis est & timēs, illud charitatis: To loue is more then to keepe, this is of feare and necessitie, that proceedeth of charitie.* So our obedience to God should proceede from a willing affection and louing heart. That as God delighteth in the faithfull, *My delight is with the children of men.* Pro. 8.31 so our delight may be in God, that we may say with the prophet, *The desire of our soule is to thy name, and to the remembrance*

We must not onely vnderstand the word but ioy in it.

Serm. 20. in  
Psal. 119.

186 *The seventeenth Lecture &c.*  
Isa. 26.8. So shall we be sure, that if we de-  
fire his waies now, the Lord wil delight in  
vs for euer, and cause vs to enter  
into his euerlasting ioy.

FINIS.



Gen 22

27704

Willett, A.